¶ An answere to a certen Libell intituled, An admonition to the Parliament, By IOHN WHITGIFTE, D. of Diuinitie.

1. COR. 8. 2.

If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe.

1. COR. 11. 16.

If any man be contentious, we haue no such custome, neyther the Churches of God.

GALA. 5. 26.

Let vs not be desirous of vayne glory, prouoking one another, enuying one another.

¶ *Imprinted at London, by Henrie Bynneman, for Humfrey Toy.*
Anno. 1572.

¶ To his loving Nurse the Christian Church of England. I. VV. a member and minister of the same, wisheth peace in Christ, and continuance of his glorious gospell euen to the worlds ende.

There bee diuers thinges, especially fiue, that when I first toke this labour in hande, had almost vtterly diswaded me from the same.

Firste, bycause I doe with all my harte hate contention and strife, and especially in matters of religion among suche as profesle the selfe same Gospell.

Secondly, for that I feared greatly least some slander might redounde to the Gospell by this open contention, seeing that God is not the authoure of contention or confusion, but of peace.

Thirdly, I doubted whether this kinde of dealing by writing, might minister matter to the common aduersaries of the Gospell to reioyce and glory, and to flatter theselues the more in their damnable errors.

Fourthly, I greatly suspected the slanderous reportes of the backbiter and of the vnlearned tongue: the one,

bycause he lyketh to speake euill, and heare euill of all those that be not in all pointes inclinable to his phansie, whereof I haue greater perience, being my selfe most iniustly slandered by that viperous kinde of men: the other, bycause they be not able to iudge of controuersies according to learning and knowledge, and therefore are ruled by affection, and carried headlong with blinde zeale, into diuers sinister iudgementes and erroneous opinions.

Lastlye, bycause I knowe sundry (in all respectes) worthie men, muche more able to deale in suche matters, than I am.

But when I considered my dutie towardes God, to his Churche, and to our most gracious Lady and soueraigne Elizabeth by Gaethe (by whose ministerie God hath giuen vs Gospell free passage vnto vs) the first feare and hinderaunce was answered. For I thoughte that, that dutie ought not to be omitted for any suche cause, seing God and not man, shall be my Iudge: and also that not he which defendeth the truth, and confuteth errours, but he that impugneth the truth, and spreadeth sectes, is the authoure of contention.

Likewise, whe I remembred that it was no new thing to haue contentions, sectes, and schismes in the Church of Christ, (especially when it enioyeth eternall peace) and that we had manifest examples thereof from time to time, (first in Peter, and Paule. *ad Gala.* 2. Paule and Barnabas, Acto. 15. then in the Church of the Corinthians. 1. Cor. 1. and. 3. Afterwardes betwixte the orientall Church and occidentall Church, touching Easter and suche like matters: Betwixt the Bishops of Affrica and the Bishops of Italie, for rebaptising of heretikes: e sundry times, yea vsually in y eternall peace of the Churche, as may be more at large seene in Eusebius, *Li. 4. eccle. histo. ca. 6. & li. 5. ca. 24. 25. 26. & li. 8. &c.* Likewise in Ruffinus *li. 1. ca. 1.* In Zozom. *Li. 6. ca. 4.* In Basilius magnus *epist. 61. ad fratres &*

Epi-

Episcopos in occidente & epist. 89. and in sundrie other auncient and learned histories and writers.)

For the second point I was satisfied: for I thought, that that couldbe no slander to this Church, which by the malice of Sathan hath bene practised in all Churches, euen since the ascention of Christ.

Thirdly, when I perceiued ỳ these men against whome I nowe write, did agree with the aduersaries in defacing ỳ state of religion, the order of cõmon prayers, the ministerie, the sacramentes, the kind of gouernmẽt. &c. vsed and allowed in this realme of England, and that in as opprobrious & spitefull manner, as the aduersaries do: likewise, that they seeke to ouerthrow the selfe same pillers of this Church, with the aduersaries (althoughe not by the selfe same meanes) I thoughte that the confutation & ouerthrowe of the one, should be the confutation & ouerthrow of the other, and therefore the aduersaries to haue small cause in deed of reioycing.

Against backbiters, slaunderers, and vnlearned tongs, I shall by Gods grace arme my selfe with pacience, for their taulke is no sufficient cause for a man to absteyne from doing his duetie.

To conclude, I, (although the vnworthiest and vnmeetest of a great nũber) was bolde to take vpon me this enterprise, partly to shew, that the booke called the Admonition, is not suche, but that it may easily be answered, and especially to satisfie mine owne conscience: for I cõsidered that if no man had taken vpon him ỳ enuie of the cõmon sort, in withstanding the enterprises & procedings of the Anabaptists whẽ they began in Germanie, Anabaptisme had ouerrunne those Churches, & vtterly destroyed them.

These were the reasons that satisfied the former obiections, and especiallye moued me to take vppon me, this labour: wherewith, if I can also satisfie others, I haue my desire: if not, yet haue I done my duetie, & sa-

tisfied mine owne conscience. And for asmuche as the matter toucheth the state of the whole Churche of England, I thought it moste meete to dedicate this my booke rather vnto the same generally, than to any one particuler member thereof: protesting that if I haue affirmed any thing therein that by learning and good reasons may be proued erroneous, I will reforme the same: for I wholly submit it to the rule of Gods worde, and the iudgement of those that be learned, discrete, & wise.

The Lord blesse thee, (O deare spouse of Christ) with the continuance of his Gospell, of the Quenes Maiestie, and of godly peace and quietnesse. Amen.

(:)

¶ A briefe examination of the reasons vsed in the booke called an Admonition to the Parliament.

FIrst, in that booke the scripture is most vntollerably abused, and vnlearnedly applyed, quoted only in their margent to delude both such as for lacke of learning can not, and suche as eyther for slouthfulnesse or some preiudicate opinion will not, examine the same: as I haue particularly declared in my answere folowing.

Secondly their proofes consist especially of these arguments. The first is *ab eo quod est secundum quid, ad id quod simpliciter est*, as, such and such things were not in the Apostles tyme, Ergo they ought not to be nowe. Whiche kinde of argumente is very deceiptfull, and the mother and welspring of many both olde and newe schismes: of olde, as of them that called themselues *Apostolicos*, and of the *Aërians*: of newe, as of *Anabaptists*, who considering neither the diuersitie of tymes concerning the externall ecclesiasticall policie, nor the true libertie of the christian religion in externe rites and ceremonies, in matters neither commaunded nor forbidden in Gods lawe, nor the authoritie of Christian magistrates in the Christian congregation, concerning the same, haue boldely enterprised to stirre vp many and heynous errours: For if these reasons should take place: the Apostles vsed it not, Ergo it is not lawfull for vs to vse it: or this eyther: they did it, Ergo wee must néds do it: then no Christians may haue any place to abide in: they maye haue no Christian Princes: no ministration of sacraments in Churches, and suche like: for the Apostles had no place to abide in, they

had no Christian Princes to gouerne them, no Churches to ministar sacraments in, &c. Likewise we must haue all things common: we must depart with all our possessions when we be conuerted to the Gospell: baptize abroade in the fields: ministar the communion in priuate houses only: be alwayes vnder the crosse and vnder Tyrants, and such like: For the Apostles had all thinges common, departed from their possessions, baptised abroade in fieldes, ministred the communion in priuate houses, were alwayes vnder persecuters and Tyrants &c.

2 An other kind of argumente is much like vnto this, and is taken *ab authoritate negatiue*, which in matters of saluation and damnation holdeth when we reason *ab authoritate scripturæ*, from the authoritie of the scripture, but not else: For this argument (it is not commaunded in the scripture to be done nor there expressed, *Ergo* it ought not to be done) is so far out of the way and so erronious, that it is not tollerable: for it taketh away the most parte of all due circumstances, without the whiche either after one manner or other, the verie institutions of Christ cannot be obserued: For how is it possible to receiue the holie Communion, but either sitting, standing, kneeling, walking, or lying: either at one time or other: in ỹ morning, or at night: before meate, or after meate, clothed or naked: in this place or in that place, &c. and yet none of these circumstaunces are in scripture commaunded, or by necessarie collection may therof be gathered: the same is to be sayd of the obseruation of times, of cõmon prayers, and other conuenient and necessarie orders in the Churche. If this argument were good, then all good lawes and ordinances made for the aduancing of true religion, and establishing of good orders were to be abolished, whiche were the very roots and welspring of stubbornesse, obstinacie, sedition, disobedience, and confusion.

This thirde kinde of argument is called *petitio principij*, whiche

whiche is when a man frameth vnto himselfe principles of his owne deuise, grounded neither vpon authoritie, neither yet vpon substantial reason, and then vpon the same will conclude his purpose: which is *Vitiosissimum genus argumentandi*: a very erronious kinde of reasoning, as these men do in vsing these two false principles: the one, when they say, that to be inuented by an Antichristian Pope, which was not so inuented: the other: when they say that nothing may be vsed in the Church of Christ, which was inuented by the Pope, or vsed in the Popes Churche: which can not be true, as in sundrie places of the booke I haue declared. The selfe same reasons moued the *Aerians* to forsake the order of the Churche, and to commaunde their Disciples to do the contrarie of that that the Church did. We borrow good lawes of the Gentiles, and we vse the Churches, Belles, Pulpits, and many other things vsed of Papists. &c.

4 The fourth kinde of reason is, of negatiues by comparison: as this, Priests and ministers are to be known by their doctrine, not by their apparel, ergo they ought not to haue distinct apparell from other men. This argumente followeth not, for negatiues by comparison are not simply to be vnderstanded, but by the way of comparison: And therefore of the former sentence thus we may conclude, that the apparell is not to be esteemed as a note of difference in comparison to learning and doctrine, and yet a note. As when Paule sayth that Christe sente him not to baptise, but to preache the Gospell: 1. Cor. 1. And God by his Prophete I wil haue mercy, and not sacrifice. Ose. 6. and Mat 9.

5 The fifte is *ab eo quod est non causam vt causam ponere*, when that is taken for the cause of any thing, which is not the cause: as when they condemne the booke of common prayer, and a prescript forme of seruice, because (as they say) it maintaineth an vnlerned (or as they term it)

a reading ministerie, when as the booke is not the rule of it, neither yet a prescript forme of prayer, but either the parties themselues that be vnlearned, or they that so admit them, or else both. This kind of argument is vsual in the Admonition.

There be other vnlearned and vnskilfull reasons vsed in this booke, which may easily be discerned euen of children: and therfore I here omit them.

Thus muche I thought generally to write, which being duely considered, the booke it selfe needeth no other kinde of confutation.

To the Christian Reader.

I Am not ignorant to what dangers (especially of vncharitable & slanderous tongs) I haue made my selfe subiecte by taking vpon me this worke: notwithstãding my reaconing is made, and I haue armed my selfe against the worst, being taught so to do by the opprobrious speach of diuers, who as busie bodies intermedling in other mens matters more than it becommeth them, do thereof iudge most vnchristianly, & report most vntruly: beleuing as partial Iudges, whatsoeuer is reported, howsoeuer falsely and vniustly. But as I with all my harte for my parte forgiue them, and wish vnto them more Christian hartes, indifferẽt eares, and charitable mouthes: So do I exhorte thée (Christian reader) to abstaine from all suche rancor, and other partiall and sinister affections in reading of this my booke: And thinke of me as of one that to speake the truth, to testifie his conscience, to mainteyne the peace and quietnesse of the Churche, to withstande erronious opinions, or contentious doctrine, will neyther spare his labour nor his fame: and yet not so stiffely addicted to his owne opinion, but that he can be contented to submitte hym selfe to better authoritie and reasons than he him selfe hath. And I beseech thée receyue this admonition at my hande: Trie before thou trust: beleue not lightly euery reporte: as thou hast two eares, so vse them both: condemne no mã before he be heard: abstaine from speaking euill of any whẽ he is not present to make thée answere, (for that is a great iniurie:) respect not the person, but the cause, and let not euery pretenced zeale carrie thée headlong thou knowest not whether: and suspende thy iudgement of this booke, vntill thou hast aduisedly and indifferently redde the same.

To the Christian Reader.

¶ An Exhortation to suche as bee in authoritie and haue the gouernment of the Church committed vnto them, vvhether they be Ciuile or Ecclesiasticall Magistrates.

Onsideryngе the strangeness of the time, the varietie of mennes myndes, and the mauuellous inclinations in the cōmon sorte of persons (especiallye where the gospel is most preached) to embrace newe inuented doctrines and opinions, thoughe they tende to the disturbing of the quiet state of the Churche, the discrediting and defacing of suche as be in authoritie, and the maynteyning of licenciousnesse and lewde libertie: I thoughte it good to set before your eyes the practises of the Anabaptistes, their conditions and qualities, the kinde and manner of their beginnings and proceedings, before the broching of their manifolde and horrible heresies, to the intente that you vnderstanding the same, maye the rather in time take heede to such as proceede in like maner: least they being suffred too long, burst out to worke the same effect. I accuse none, onely I suspecte the authors of this admonition, & their fautours: What cause I haue so to doe, I referre to your selues to iudge, after that I haue set forthe vnto you the Anabaptisticall

tificall practises, euenas I haue learned in the writings of suche famous and learned men, as had themselues experience of them, whom they firste began in *Germanie*, and did both personally reason with them, and afterwardes verye learnedly write against them: neyther will I in this poynt write one worde, whiche I haue not myne author to shewe for.

Bulling ad uers. Anabap. fol. 1.

1 Firste, Anabaptisme tendeth to this ende, that (in those places where the Gospell hath bene for a time preached, and where Churches be reformed) the Gospel may be hindered, the Churches disquieted, the simple brought to doubt of the religion that hath bene taught them: contentious and unquiet myndes may haue matter to worke on, the preaching of the Gospell become odious: finally, that magistrates and suche as be in authoritie, maye bee contemned and despysed of their subiects and inferiours.

Idem. fol. 1. 11. 18. 87. 102. 144.

2 Secondly, they bitterly inueyed against ministers and preachers of the Gospell, saying that they were not ordinarilye and lawfully called to the ministerie, because they were called by the Magistrate, and not by the people: that they preached not the Gospell truely, that they were Scribes and Pharisays: that they had not those thinges whiche Paule required in a minister. 1. Timo. 3. That they did not themselues those things, whiche they taughte vnto other: that they had stipendes, and labored not, and therefore were ministers of the belly: That they coulde not teache truely, bycause they had greate liuings, and liued wealthily and pleasantlye: that they vsed not their authoritie in excommunication, that they attributed to much vnto the Magistrate.

Fol. 9 18.

3 Thirdelye, the whole reformation that was then in the Churche displeased them, as not spirituall ynoughe and perfecte. For the Sacramentes were not (as they sayde) syncerelye ministred, thinges were not reduced to the Apostolike Churche, Excommunicati-

an not ryghtly vſed, no amendement of lyfe appeared ſynce the preaching of the Goſpel: therfore the Church then reformed, no more the true Church of Chriſt, than was the Papiſticall churche.

4 Fourthly, they had theyr priuate and ſecrete conuenticles, and did diuide and ſeparate themſelues from the Churche, neyther wolde they communicate wyth ſuche as were not of their ſecte, eyther in prayers, Sacramentes, or hearing the worde. Fol. 9. 18. 77.

5 Fifthly, they compted all them as wicked and reprobate, whiche were not of their ſect. Fol. 1.

6 Sixthly, they pretended in all theyr doynges, the glorie of God, the edifying of the Churche, and the puritie of the Goſpell. Fol. 10.

7 They earneſtly cryed oute agaynſte pryde, gluttonie. &c. They ſpake muche of mortification: they pretended greate grauitie: they ſighed muche: they ſeldome or neuer laughed; they were verye auſtere in reprehendyng; they ſpake gloriouſlye: To bee ſhort, *Magna & varia erat ipſorum hypocriſis*, they were greate hypocrites, thereby to winne authoritie to their hereſie, among the ſimple and ignorant people. Fol. 11. 17.

8 If they were at any time punished for their errors, they greatly complayned, that nothing was vſed but violence, that the truthe was oppreſſed, that innocent and godly men which would haue all things reformed, according to the worde of God, could not be hearde, nor haue libertie to ſpeake. That Zuinglius ſtopped their mouths, and defended his cauſe, not by the worde of God, but by the authoritie of the magiſtrate. Fol. 11.

9 They founde greate faulte wyth the baptizyng of children, and ceremonies vſed in the ſame: But afterward did vtterly condemne it. Fol 10. 214

10 They taught that the ciuile magiſtrate hath no authoritie in Eccleſiaſticall matters, and that he ought not Fol 19.

to meddle in causes of religion and faith.

Fol. 19. 95. 242 11 That no man ought to be compelled to faith, and to religion.

Fol 178. 12 That Christians ought to punish faultes not with imprisonement, not with the sworde, or corporall punishment, but only with excommunication.

Fol. 11. 247. 13 They complayned muche of persecution.

Fol. 11. 14 They braggyd that they wouldе defend their cause not onely with wordes, but with the shedding of theyr bloud also.

Fol. 17. 77. 15 Their whole intet was to make a separation and a schisme, and to withdraw men from their ordinarie Churches and pastours, and therfore most odiously they inueyed against such pastours, and sought by all meanes to discredite them.

Fol. 18. 16 There was no stay in them, but dayly they inuented new opinions, and did runne from errour to errour.

Fo. 78. 244 17 They were very stubborne and wilful, which they called constancie: they were wayward and frowarde, without all humanitie, they iudged and condemned all other men.

Fol. 78. 18 They sought to ouerthrowe common weales, and states of gouernement.

Fol. 79. 19 They gaue honor and reuerence to none, and they vsed to speake to such as were in authoritie without any signification of honour, neyther would they call men by their titles, and they answered churlishly.

Fol 85. 20 They attributed much vnto themselues, & pleased themselues very well, other men they contemned, and therfore their myndes were full of pride and contempt.

Fol. 88. 21 They went not to preache in such places wher the Gospell was not planted, but only they insinuated themselues into those places, wherin the Gospel had ben diligently preached: and where ther were godly and quiet men: there they made a sturre, they rayled by factions and

and breede diſorde.

22 They ſought to be free from all lawes, and to doe what they liſt. Fol 95.

23 They were animated by craftie & ſuttle Papiſts, whiche did ſeeke the ouerthrowe of the Goſpell, and the reſtoring of papiſme. Fol. 11.

24 To be ſhort, the people had them in great admiration, bicauſe of their hypocriſie and ſtraightneſſe of lyfe, and ſuche as were of contentious natures ioyned with them, and commended their doings. Fol. 11.

Theſe were the manners, conditions, practiſes, and proceedings of the Anabaptiſts in *Germanie*, before they vttered their ſedicious and monſtrous hereſies.

I leaue the application hereof to youre wyſedomes, who eaſily can coniecture, what kind of men they be that come neareſt to theſe ſteps. Only I deſire you to be circumſpect, and to vnderſtande, that Anabaptiſme (which vſually followeth the preaching of the Goſpel) is greatly to be feared in this Church of Englande, and almoſte playnly profeſſed in this Admonition, the authors wherof agree with them in theſe forenamed practiſes and qualities.

Moreouer it may alſo pleaſe you to conſider the conditions and practiſes of the Donatiſts, who deuided themſelues from the congregation, and had their peculiar Churches, or rather Conuenticles, in *Africa*: They taught alſo that all other Churches were ſpotted and impure, bicauſe of their Miniſters. Finally, that there ought to be no compulſion vſed in matters of Religion and fayth, and that none ſhould be punyſhed for their conſcience.

To conclude, theſe men flatly ioyne with the Papiſts, and by the ſelfe ſame aſſertions, bend their force againſt this Churche of Englande. For,

Firſt, the Papiſtes affirme that we are not the true

Churche, no, that we haue not so muche as the outward face and shewe of the true Churche. And so do these men almost in flat and playne termes.

2 Secondly the Papistes say, that we haue no ministerie, no Bysshops, no Pastours, bicause they be not ritely and canonically called to these functions: the selfe same do these men affirme.

3 Thirdly, the Papistes say, that our Sacraments be not rightly ministred: and so say they likewise.

4 Fourthly, the Papistes wholly condemne our booke of Common prayers, set out by publike authoritie, and the whole order of our seruice: In that poynt these men do fully ioyne with them also, for they condemne it wholly, and that with most bitternesse.

5 Fiftly, the Papistes would not haue the Scriptures read in the Churche to the people: no more would they. For they say, reading is not feeding, but as euil as playing vpon a stage, and worse too.

6 Sixtly, the Papistes denie the ciuill Magistrate to haue any authoritie in Ecclesiasticall matters: and so do they.

7 To be shorte, the Papistes refuse to come to our Churche, to communicate with vs in the Lords supper: and these men would not haue them by lawes and punishment compelled thereunto.

Whereby it is manyfest, that the Papistes and they ioyntly seeke to shake, nay to ouerthrowe the selfe same foundations, grounds, and pillers of our Churche, although not by the selfe same instruments and engines. Wherfore it is time to awake out of sleepe, and to drawe oute the swoorde of discipline, to prouide that lawes which be generall and made for vniformitie, aswell of doctrine as Ceremonies, be generally and vniuersally obserued: that those which according to their conscience and duetie execute them, be mayntayned, and not discouraged,

raged either boldly defende the religion and kinde of gouernement in this Realme established, or else (if you can) to reforme and better the same: for it cannot bee, but that this fredome giuen vnto men, to obey and disobey what they liste, to speake what they liste, agaynst whome they liste, and where they liste, to broche what opinions and doctrine they liste, muste in the ende burst oute into some straunge and daungerous effecte. The Lorde bothe graunt vnto you that be Magistrates, the spirite of gouernement, and to all other that be Subiectes, the spirite of true obedience. Amen.

The

The preface of the Admonition.

To the godly Readers, grace and peace from God &c.

a 1.Th.5.21. Iam.1.19.20. Iam.2.1.

TWo treatises yee haue here ensuing (beloued in Christ) which ye muste reade without [a] partialitie or blinde affection. For otherwyse you shall neither see their meaning, nor refrayne your selues from rashely condemning of them without iust cause. For certain men there are of great countenance, which will not lightly lyke of them, bicause they principally concerne their persons and vniust dealings: whose credite is great, and whose friends are many, we meane the lordly Lords, Archbishops, Bishops, Suffraganes, Deanes, Doctours, Archdeacons, Chauncelours, and the rest of that proude generation, whose kingdome must downe, holde they never so harde: bycause their tyrannous Lordship can not stande [b] with Christes kingdome. And it is the special mischiefe of our English Church, and the chiefe cause of backwardnesse, and of all breach and dissention. For they whose authoritie is [c] forbidden by Christ, will haue their stroke without their fellow seruantes, yea, though vngratiously, cruelly & Popelike they take vpon them to [d] beate them, and that for their owne childish Articles, beeing for the

b Math.15.23. Luc.16.15.

c Math.20.25. 26. Mar.23 8 9. 10. Marc.10.42. 43. Luc.22.15.&c

d Math.24. 48 49.

the moste part, agaynst the manyfest truthe of God: First, by experience their rigoure hathe too plainely appeared euer since their wicked raigne, and specially for the space of these fyue or sixe yeres last past together. Of the enormities, whiche with suche rigour they maynteyne, these treatises do in part make mention, iustly craying redresse therof. But the matters do require a larger discourse. Only the authors of these, thought it their partes to admonishe you at this time, of those inconueniences whiche men seeme not to thinke vpon, and whiche without reformation, can not but increase further dissention: the one part beeing proud, pontificall, and tyrannous: and the worde of God for the other part expresse and manyfest, as if it pleased the state to examine the matters, it would be euident. And would to God, that free conference in these matters might be had. For howsoeuer learned and many they seeme to be, they should & may in this realme finde inowe, to matche them and shame them to, if they hold on as they haue begon. And out of this realme they haue all the best reformed Churches throughout Christendome agaynst them. But in a fewe woordes to saye what we meane. Either must we haue a [e] right ministerie of God, and a right [f] gouernement of his church, according to the scriptures set by (bothe which we lacke) or elle there can be no righte religion. nor yet for contempt therof can [g] Gods plages be from vs

e Math. 9. 37. 38. Ephe. 4. 11. 12.

f Mat. 18. 15. 16. 17.

g Pro. 29. 18.

Amos.8.11. 12 &c. Ma.21.23.&c 1.Cor.11.30.

any while differred. And therfore though they link in together, & slaunderously charge poore men (whom they haue made poore) with grieuous faults, calling them Puritans, worse than the Donatists, & alperating & setting on, such as be in authoritie against them: hauing hytherto miserably handled them with reuilings depriuations, imprisonements, banishements, & such like extremities, yet is these poore mens cause neuer the [h] worse: nor these chalēgers the better: nor God his [i] hande the further of, to linke in with his against them: nor you (christian brethren) must neuer the rather without examination [k] condemne them. But thankfully take this taste which God by these treatises offereth you, & weigh them by the word of God, and do your endeuor, euery one in his [l] calling, to promote his cause. And let vs all with more earnest prayer than wee are wont, earnestly cōmend it to God his blessing, and namely that it will please him by his spirite, to lighten the heart of our most gratious soueraigne, and the rest in authoritie, to the benefite of his small flocke, and the ouerthrowe of their proude enmies, that godlynesse may by them procede in peace, and God his glorie thorowe Iesus Christ, be thoroughly aduaunced. Whiche wee call God to witnesse, is our onely laboure and suite. And so presently, we leaue you heartily beseeching God to graunt it. Amen.

h Mat.10.16. 26.

i Esai.59.1.

k Exod.23.1.2. Math.7.1.2. Iam.4.11.12.

l 1.Cor.5.10. 1.Cor.7.17.

m Psalm.50.15. Mat.7.7. 1.Tim.2.1.2.

An

An answere to the Preface of the Admonition.

THESE TWO treatises conteyned in this admonition, as they be boyde of sounde learning, so are they full of blynde affection, and stuffed with uncharitable and unchristian termes and phrases: wherfore it is to be feared, that they proceede not of loue, but of hatred, not of zeale, but of malice, not of humilitie, but of arrogancie, not of myndes desirous to reforme, but of stomackes seeking to deforme and confounde, that whiche is in due forme and order, by lawfull authoritie established. For what charitable, zealous, and humble spirite, woulde so spitefully and slaunderously speake of their brethren, whose doctrine is pure, whose zeale is feruent, whose suffering for the Gospel hath bene in time of triall comparable with any mans that nowe lineth: who haue also paynefully taughte the worde of God in this realme, and do at this day, and by whose ministerie the Gospell hath taken roote, and is come to that encrease that now (God be thanked) appeareth. Surely these opprobrious termes, proude generation, tyrannous lordships, ungracious cruel Popelike, wicked raigne, proude enimies, &c. applied to brethren, proceede not from the humble and mylde spirite of GOD, but from the proude and arrogante spirite of Sathan. Therefore by this unseemely preface it may appeare, from what spirite the reste of thys admonition springeth. Touching the crueltie and rigoure these men complayne of, I shall neede to speake little, beeing manyfeste to all that bee not with sinister affections blynded, that lacke of seueritie is the principall

cause of their licentious libertie. But who seeth not their hypocrisie, whiche woulde make the worlde beleeue, that they are persecuted, when they be with to muche lenitie punished for their intollerable contempt of gods lawes, and other disordered dealings? Haue suche is their perperseuelle, or rather arrogancie, that if they be debarred but of the least part of their will and desire, by and by they crie out of crueltie and persecution. It is to be doubted what these men will do when persecution commeth in deede, whiche nowe make so muche of a little or rather of nothing. As for this great learning. For, howe learned and many they seeme to be, they should and may in this realme finde inowe to matche them, and shame them too, if they holde on as they haue begonne. *Satis arroganter dictum est:* And verilye that to be true, that is commonly spoken of their kinde of men, that is, that they contemne all other in comparison of themselues: that they thinke themselues only zealous, only learned, &c. But it is possible they may be matched, and I knowe no man of learning afraide to encounter with them, either by worde or writing. As touching the ministerie and gouernement of the Church, what faults there is to be therin found, we shall vnderstande when we come to their reasons. God graunt vs humble and meeke spirites, that godly vsages may be mayntayned in the Church.

One thing I muste desire the to note (gentle reader) (wherin the folie of these men marueilously appeareth) howe they haue painted the margent of their booke, with quoting of scriptures, as though all were Scripture they write, when as in deede they abuse both the Scripture and the: For what one place of Scripture is in all this preface alleaged to any purpose, and yet howe many is there quoted?

To

To proue that wee muste reade these two Treatises without partialitie or blinde affection, here is alone in ỳ margẽt. 1. Thess. 5. vers. 21. James. 1. James. 2. The place to ỳ Thessalonians is this, Trie all things, and keepe that vvhiche is good. The place of the first of James is this, VVherfore my deare brethren, let euery man be svvifte to heare, slovve to speake, and slovve to vvrath: And the seconde place of James is this, My brethren, haue not the faithe of our Lorde Iesus Christe in respecte of persons. And to what purpose are these places alledged? What proue they? Or what neede is there to alledge them? These Apostles in these places speake not of rayling libels, but of hearing the vvord of God, and iudging of matters of faithe according to ỳ truth, and not to the persons.

To proue that tyrannous lordship can not stande with Christs kingdom, they alledge the 15. of Mat. and Luk. 16. The place in the 15. of mat. vers. 23. is this, But he answvered hir not a vvorde. Then came to him his disciples, and besought him, saying: Sende hir avvay for she cryeth after vs. In the sixteenth of Luke it is thus: Then he sayd vnto them, ye are they vvhiche iustifie your selues before men, but God knovveth your hartes: for that vvhiche is highly estemed among men, is abhomination in the sight of god. I would gladly know how their assertion, and these two textes hang together. I allowe not tyrannous Lordship to stande with Christes kingdome. But it may well inough for any thyng in these two places to the contrarye. Tyrannous Lordship is not esteemed among men, but hated.

To proue that they whose authoritie is forbidden by Christe, will haue their stroke without their fellowe seruauntes, &c. is quoted, Math. 20. Math. 23. Marke. 10. Luke. 22. In the. 20. of Math. it is thus written, Yee knovve that the lordes of the Gentiles haue domination ouer them &c. In the. 23. of Mathew, But be ye not cal-

led *Rabbi*, for one is your doctor or teacher, to vvit, Christ. The places in Marke and Luke be all one with that in the 20. of Mathew. The conclusion that is gathered of these places is very darke and generall: they shoulde haue declared who they be that haue this authoritie forbidden, and what the authoritie is. Touching these places alleadged in the 20. of Mat. 10. of Mar. 22. of Luke, Musculus and diuers other learned men thinke, that they extende not onely to the Apostles and men of the Clergie, as we call them, but to all Christians, of what state soeuer they be. And it is the common opinion of all writers, that these words of Christ doe not condemne superioritie, Lordshippe, or any suche lyke authoritie, but the ambitious desire of the same, and the tyrannical vsage thereof.

Musculus expounding these places sayth in this sorte: VVhosoeuer vvill be great among you. &c. He sayth not, no man ought to be chiefe among you, vvhich he shoulde haue said, if it had not ben lawful in the kingdome of God for some to be great and chiefe, or if it had ben necessarie, that all shoulde haue bene in all things equall: the Celestiall spirits are not equal, the stars be not equall, the Apostles them selues vvere not equall: Peter is found in many places to haue ben chiefe among the rest, vvhich vve do not denie. Therfore this is not Christes meaning to haue none great or chiefe among Christians, seeing the very necessitie of our state requireth that some be superiours and betters; so far is it from beeing repugnaunt to charitie. In a common vveale it is necessarie that some should excell other, so is it in a vvell ordered fam lie: In like maner there must be in the Churche gouernours, presidents, rulers, of vvhome Paule maketh mention. Ro. 12. 1. Cor. 12. Heb. 13. As there is also in the body some principall mēbers, some inferiour. &c. Therfore Christ doth not require that in his kingdome all shoulde be equall, but this he doth require,

that

that none should desire to be great, or to be thought and counted chiefe. Hitherto Musculus.

Which interpretation muste needes be true, elfe we may say, that Christe in this place reiecteth and disalloweth the Princes and Magistrates of the Gentiles, and also forbiddeth the same among Christians: whiche is false and Anabaptisticall.

Likewise the same Musculus sayth, that Christe teacheth in this place, what he ought to be in deede that desireth to beare rule ouer other, to wit, that he ought to be a seruaunt to other, that is (as he doth interprete it) to profite other, and to serue for the commodite of other: for though the name of a prince and of a lorde be a name of honor and dignitie, yet is it the office of a prince & lorde to serue those which be vnder them in gouerning of them carefully, and in prouiding for their wealth and peace.

Moreouer the Greke wordes that Christe vseth in all these places, as κατακυριευουσιν and κατεξουσιαζουσιν, doe signifie to rule with oppression, and to vsurpe as a tyrant.

Furthermore Christe doth not say, that no man shall be great among them or beare rule, but he sayth: *Quicunque voluerit inter vos magnus fieri. &c.* He that desireth to be great among you. &c.

To conclude, it is manyfest that in Matthewe and Marke, he reproueth the ambition of the sonnes of Zebedie, who ambitiously desired the one to sitte on his right hande, the other on his lefte. And in Luke the ambition of the rest of the Apostles, who contended among themselues which of them should be greatest.

So that it is playne, that these places suppresse ambition and desire of rule, in all kinde of men: and not superioritie, not magistracie, not iurisdiction in anye kinde of persons.

Touching the place in the 23. of Math. where Christe

sayde

said vnto his disciples, Be not you called *Rabbi*, call no man father, be not called maisters. Who is so ignorant, to thinke that Christ forbiddeth by these wordes one Christen man to call another, lorde, maister, father? shall not children call their parents father? shall not scholers call their teacher, maister? And shall not seruauntes call him maister, vnder whose gouernement they are? Is it not lawfull for one to call an other maister, doctour, father, lorde, &c? Paule (notwithstanding these wordes of Christ) 1. Cor. 4. calleth himself their father: and. 1. Ti. 2. he calleth himself the doctour of the Gentiles. Wherfore it is manifest that these names be not here prohibited, muche lesse the offices: but onely the pharisaicall, ambitious, and arrogant affection of superioritie: As it is also manifest by thys that followeth: VVho so euer exalteth himselfe, &c. And surely as Christe condemneth here the ambitious affectiō of such as ambitiously desire these names of superioritie, so doth he in like maner cōdemne those who be so puffed vp with pride and arrogācie, that they contemne and disdayne to call men in authoritie by the titles of their offices: For pride, contempt and arrogancie, is, as well in refusing to giue honour and reuerence, as it is in ambitiously desiring the same.

But the chiefe purpose of Christe in this place is, to teache vs not so to depende vpon men, as though it were not lawfull to breake their decrees, or to decline from their authoritie: For there is one onely Father, Lorde, and maister, to whome we are so bounde, that by no meanes wee maye declyne at any tyme from hys preceptes.

These places therfore may be aptly alledged against the pride, tyrannie, and ambitiō of the Bishop of Rome, whiche seeketh tyrannically to rule, and not to profite: But it maketh nothing at all against the lawfull authoritie of any other in any state or condition of men.

Howe

Howe aptly that place of the 24 of Mathewe, But if the euill seruant shall saye in his hearte, &c. is alleaged, let all men iudge. I thinke it forbiddeth not to punishe suche as breake good lawes. But Lorde howe these men are beaten, whiche do as they liste, saye what they liste, and that with reioycing thereto: and if they be no otherwyse beaten than hytherto they haue bene, they wyll not onely with schismes and factions teare in sunder this Churche of Englande, but in time ouerthrow the whole state of the common wealth.

To proue that eyther wée muste haue a righte ministerie of God, and a righte gouernement of his Church, according to the Scripture set vp. &c. or else there can be no right religion. &c. is alleaged the ninthe of Matth. the fourth to the Ephe. and the eyghtenth of Matth. In the ninthe of Mat. the place they alleage is this, Surely the haruest is greate, but the labourers be fevve: vvherefore.&c. In the fourthe to the Ephe. He therefore gaue some to be Apostles.&c. In the eightenth of Mathewe, If thy brother trespasse agaynst thee.&c. The first place declareth, that Ministers of the worde are necessarie in Christes Churche. The seconde, that there is dyuers kindes and degrées of them. And the thirde sheweth an order of correcting secrete sinnes, and priuate offences, and medleth not with those that be open and knowne to other. Nowe therefore consider to what purpose those places be noted in the margente, and howe little they proue that whiche is concluded.

As for all the reste of the places of Scripture that followeth noted in the margente of his Preface, I knowe not to what purpose they bée alleaged, but onely for vaynglorie to bleare the eyes of the ignorant people, and to make them beléeue that all that whiche is written in this booke, is nothing else, but Scripture it selfe. They haue dealt very subtilly, to quote the places only, and not

to set them downe in playne wordes, for by this meanes they shalbe that of the moste parte it shall neuer be vnderstanded, howe vnaptely, and to what small purpose they be alleaged.

This name Puritane is veris aptely giuen to these men, not bicause they be pure no more than were the Heretikes called Cathari, but bicause they thinke themselues to be *mundiores cæteris*, more pure than others, as Cathari dyd, and separate themselues from all other Churches and Congregations as spotted and defyled. Bycause also they suppose the Church which they haue deuised to be without all impuritie.

An answere to the Admonition.

Admonition.

SEing that nothing in this mortall life is more diligently to be sought for, and carefully to be looked vnto [a] than the restitution of true religion & reformation of Gods church: it shall be your partes (dearly beloued) in this present Parliament assembled, as muche as in you lieth to promote the same, and to employ your whole labour and studie, not onely in abandoning all Popish remnants bothe in ceremonies & regiment, but also in bringing in and placing in Gods churche those things onely, which the Lord himselfe [b] in his word cōmandeth. Bicause it is not enough to take paynes in taking away euil, [c] but also to be occupied in placing good in the stead therof. Now bicause many men see not all things, and the [d] worlde in this respect is maruellously blinded, it hath bene thoughte good to proffer to your godly considerations a true platforme of a Churche reformed, to the end that it beeyng layd before your eyes, to beholde the great vnlikenesse betwene it & this our English church: you may

a 2.Reg.23. 2.Chro.17. 2.Chro.29. 30.31. Psal.132.2. 3.4. Ma.21.12. Iohan.2.15.

b Deute.4.2. Deut.12.32.

c Psal.37.27. Rom.12.9.

d 1.Cor.2.14.

learne either with perfect hatred to detest the
e Psalm.31.6. Psal.132.22. one, and with singular loue to embrace, and carefull endeuour to plant the other: or else to
f Iohn.15.21. be without excuse before f the maiestie of oure God, (who for the discharge of our conscience, and manifestation of his truth) hath by vs reuealed vnto you at this present, the synceritie and simplicitie of his Gospell. Not that you
g 1.Tim.3.8. h Math.7.6. shoulde eyther g wilfully withstand, or vngraciously treade h the same vnder your feete, for God dothe not disclose his will to any suche end, but that you should yet now at the length with all your mayne and might, endeuour that
i Math.11.31. Christe (whose i easie yoke and lyghte burthen we haue of long tyme caste from vs) mighte rule and reigne in his Church by the scepter of his worde onely.

Answere.

I Will not answere wordes, but matter, nor bare affirmations or negations, but reasons: and therfore in as fewe wordes as I can, I will comprehende many lines.

But before I enter into their reasons, I thinke it not amisse to examine that assertion whyche is the chiefe and principall grounde (so farre as I can gather) of their Booke: that is, that those thynges onely are to be placed in the Churche, whyche the Lorde him self in his worde commaundeth: As though they shoulde say, nothing is to be tollerated in the Churche of Christe, touching eyther doctrine, order, ceremonies, discipline,

or gouernemente, except it be expressed in the worde of God. And therefore the most of their argumentes in this booke be taken *ab authoritate negatiue*, which by the rules of Logiques proue nothing at all.

It is moste true, that nothing ought to be tolerated in the Churche, as necessarie vnto saluation, or as an article of faith, except it be expressly conteined in the worde of God, or may manifestly thereof be gathered: and therefore we vtterly condemne & reiecte Transubstantiation, the sacrifice of the Masse, the authoritie of the bishop of Rome, worshipping of Images. &c.

And in this case an argumente taken *Ab authoritate Scripturæ negatiuè* is moste strong: As for example: It is not to be founde in Scripture, that the Bishop of Rome ought to be the head of the Church, and therfore it is not necessarie to saluation, to beleeue that he oughte to be the head of the Churche. &c.

It is also true, that nothing in ceremonies, order, discipline, or gouernement in the Churche is to be suffered, beeing againste the worde of God: And therefore wee reiecte all ceremonies, wherein there is any opinion to saluation, worshipping of God, or merite: As creeping to the crosse, holy bread, holy water, holy candle. &c.

But that no ceremonie, order, discipline, or kinde of gouernement may be in the Churche, except the same be expressed in the worde of God, is a great absurditie, and breedeth many inconueniences.

The Scripture hath not prescribed any place or time wherein or when the Lords Supper shoulde be celebrated, neyther yet in what manner. The Scripture hathe not appointed what tyme or where the congregation shall meete for common prayer, and for the hearing of the worde of God, neyther yet any discipline for the correcting of suche, as shall contemne the same.

The scripture hathe not appoynted what daye in the

weeke should be moste meete for the Sabboth day, whether Saterday, whiche is the Iewes Sabboth, or the day now obserued, which was appointed by the Churche.

The Scripture hath not determined what forme is to be vsed in Matrimonie, what wordes, what prayers, what exhortations.

The Scripture speaketh not one worde of standing, sitting, or kneelyng at the Communion, of meetyng in Churches, fieldes, or houses, to heare the worde of God: of preaching in pulpets, chaires, or otherwise: of baptizing in fontes, in basons, or riuers: openly or priuately, at home, or in the Churche, euery day in the weeke, or on the Sabboth day onely. And yet no man (as I suppose) is so simple to thinke that the Churche hathe no authoritie to take order in these matters. I pray you what mente Saincte Paule in the. 1. Corinth. 14. after he had prescribed certayne orders vnto them to bee obserued in the Churche, thus generally to conclude? *Omnia decenter & ordine fiant*, Let all thinges be doone decently and in order. Dothe hee not there giue vnto them authoritie to make orders in the Churche, so that all thynges bee doone in order and decently? The beste interpreters do vnderstande this as a generall rule giuen vnto the churche to examine hir traditions and constitutions by: And therefore without all doubte their iudgemente is, that the Churche hathe authoritie in externall things to make orders and appointe lawes, not expressed in the worde of G O D, so that thys rule of the Apostle bee obserued.

Nowe if eyther godly Councels or aunciente fathers were any thing at all regarded of these men (as they bee not, suche is their arrogancie) thys controuersie myghte soone be decided.

For the moste auncient fathers and best learned, as Iustinus Martyr, Irenæus, Tertullian, Cypriã, and other do expressly

pretly declare, that euen from the Apoſtles tyme, the Churche hathe alwayes had authoritie in ſuche matters, and hath obſerued diuers ordersand ceremonies not once mencioned in the worde of God.

That notable learned father Auguſtine hathe diuers ſayings touching thys matter worthy to be noted. In his Epiſtle *ad Caſulanum.* 86. he ſayeth thus: *In his rebus de quibus nihil certi ſtatuit ſcriptura diuina, mos populi Dei, vel inſtituta maiorum, pro lege tenenda ſunt.* In thoſe thynges vvherein the holie Scripture hathe determined no certaintie, the cuſtome of the people of God and the traditions or decrees of our forefathers, are to be holden for a lavve. Whereby it is manifeſte, that thoſe thinges maye be reteyned in the Churche, whyche are not expreſſed in the Scripture. In the ſame Epiſtle hée repoꝛteth the anſwere that Ambroſe made vnto hym, béeing demaunded whether it were lawfull to faſte on the Sabbath day, or not to faſte, ſeeing that among the Churches there was ſome diuerſitie in thys poynts. *Quando hic ſum* (ſayth he) *non ieiuno Sabbato, quando Romæ ſum, ieiuno Sabbato: & ad quamcunq; eccleſiam veneritis, eius morem ſeruate, ſi pati ſcandalum non vultis aut facere.* VVhen I am here, I faſte not on the Sabboth, vvhen I am at Rome I doe faſte on the Sabboth: and to vvhat Churche ſoeuer you come, keepe the cuſtome thereof, if you vvill neyther ſuffer offence nor giue offence. The whole Epiſtle is worthy of reading.

That whiche hée wꝛyteth in hꝭ Epiſtle *Ad Ianuarium.* 118. is a moſte playne declaration of hys Judgemente in this matter: *Illa autem quæ non ſcripta ſed tradita cuſtodimus quæ quidem toto terrarum orbe obſeruantur, dantur intelligi, vel ab ipſis Apoſtolis, vel plenariis conciliis, quorum eſt in eccleſia ſaluberrima authoritas, cõmendata atq; ſtatuta retineri, ſicuti quod Domini paſſio & reſurrectio, & aſcenſio in cœlum, & aduentus de cœlo Spiritus ſancti anniuerſa-*

uersariâ ſolemnitate celebrãtur, & ſi quid aliud tale occurrerit, quod ſeruatur ab vniuerſa quacunq; ſe diffundit eccleſia. Thoſe things which be not vvritten, but kept by tradition, vvhich are obſerued thorough the vvhole vvorld, are to be vnderſtanded either to be deliuered vnto vs from the Apoſtles them ſelues, or elſe decreed by generall Councells vvhoſe authoritie is greate in the Churche, as that vve yearely with ſolemnitie celebrate, the paſsion of the Lorde and his reſurrection, his aſſention into heauen, and the cõming of the holy Ghoſte, and if there be any other thing that is obſerued of the vvhole Church.

And againe, *Quod neq; contra fidem neq; contra bonos mores iniungitur, indifferenter eſt habendum, & pro eorum inter quos viuitur ſocietate ſeruandum eſt*, That vvhiche is enioyned, being neyther againſt faithe nor good manners, is to be counted indifferent, and to be obſerued as the ſocietie of thoſe vvith vvhome vve liue requireth.

In the ſame epiſtle anſwering this queſtion (whether vpon the Thurſday before Eaſter, the Lordes Supper ſhould be celebrated in the morning, or at nighte, bicauſe Chriſt did inſtitute this ſacramente, and deliuer the ſame to his diſciples after Supper) he giueth theſe three rules worthie to be noted, the firſt is this, If the holie Scripture preſcribe any thing to be done, there is no doubt but that muſt be obſerued, as it is there preſcribed. The ſecond is this, That if any thing be vniuerſally obſerued of the vvhole Churche (not repugnaunte to the Scriptures) for ſo he meaneth) not to keepe that, or to reaſon of that is madneſſe. The thirde, If it bee not vniuerſally obſerued but diuerſly in diuers Churches: *Facint quiſq; quod in eâ eccleſia in quam venit inuenerit*, Lette euery man doe as hee findeth in that church into the vvhich he commeth: *modo non ſit contra fidem aut contra mores*. So that it bee not againſt faith or good manners. For ſo he addeth.

In the ſame Epiſtle againe he ſaythe, That the Lorde hath

hath not in ſcripture declared in vvhat order and manner his Supper ſhould be celebrated, but lefte that to his diſciples. And in his hundred and nineteenth *Ad Ianuarium*. In thoſe things (ſayth he) that be diuerſly obſerued in diuers places, this rule as moſt profitable is to be kepte, that thoſe things vvhiche be not againſt faithe, neyther good manners, and make ſomething to exhorte vnto a better life, vvhereſoeuer they are inſtituted, vve ought not onely not to diſſalovve them, but to prayſe them, and to folovv them. By all theſe places of this learned father it is euidente, that it hathe bene receyued from tyme to tyme as a certaine trouth, that the Churche of Chriſte hathe authoritie to ordeyne and conſtitute as ſhall be neceſſarie in thoſe thyngs before of me reherſed.

For a further proofe hereof, I coulde alledge, that auncient and learned father Iuſtinus Martyr in his ſeconde Apologie *pro Chriſtianis*, and in his booke of queſtions. Tertullian in his booke *De corona militis*. Baſile alſo in his 63. Epiſtle written to the mynyſtes in *Neocæſaria*, Euſebius libr. 5. Eccleſiaſti. hiſtor. cap 25. & 26. and diuers other, but I omitte them for breuitie ſake. Neyther doe I alledge theſe learned Fathers, bycauſe I thynke their authoritie any thing at all preuayleth with the authours of the Libell, but for the wyſe, diſcrete, humble and learned, whoſe humilitie and wiſedome will not ſuffer them to deſpiſe the iudgementes of ſo learned and godly fathers.

But I truſt maiſter Caluines iudgemente will weye ſomething with them, who in his Inſtitutions *Cap.* 13. *Sect.* 31. & 32 ſpeaking of Traditions, ſayth on this ſorte.

Bycauſe the Lorde hathe both faythfully and plainely comprehended and declared in the holie ſcriptures, the vvhole ſumme of true righteouſneſſe, and all the partes of the true vvorshippyng of hym, and vvhatſoeuer is

necessarie vnto saluation, therefore in those thinges hee is only to be hearde as a maister or teacher: But bycause in external discipline and ceremonies, he vvould not particularly prescribe what we ought to folow, bicause he foresaw that thys depended vppon the state and condition of the tyme, neyther did iudge one forme or manner to be agreable to all ages: here vve must haue respecte to those generall rules vvhiche he gaue, that according to them might bee examined suche things as the necessitie of the Churche requireth to be commaunded for order and decencie. Fynally, bicause in these thinges he hathe expressed nothing, (for that they are neyther necessarie to saluation, and may be diuersly applied to the edifying of the churche according to the maniier and custome of euery countreye and age;) Therefore as the commoditie of the Church requireth, and as shall be thought conuenent, both the olde may be abrogated, and nevv appointed. I grante that vvee muste not rashely nor often, nor for euery light cause make innouations. But vvhat hurteth, and vvhat edifyeth, Charitie vvill beste iudge, vvhyche if vve vvyll suffer too bee the moderatrix, all shall bee safe and vvell. Novve it is the office of Christian people vvith a free conscience, vvithoute Superstition, vvith a godly minde, and ready and vvyllyngly to obeye, to obserue those thynges vvhyche are appointed according to thys rule, not to condemne them, nor negligentely to omitte them, so farre off ought they to be from breaking them openly thorough disdaine and contumacie.

But thou vvilte saye, vvhat libertie of conscience can there bee in so precyse and straight obseruyng of them? Truely the libertie of conscience maye vvell stande vvith it, yf vve shall consider that these Lavves and decrees to the vvhyche vve are bounde, bee not perpetuall, or suche as are not to bee abrogated: but onely externall rudimentes of mans infirmities: vvhereof notvvithstanding

ding vvee all ſtande not in neede, yet vvee all vſe them bycauſe one of vs is mutually bounde to an other, to nourishe loue and Charitie among our ſelues. This vvee maye learne in the examples vſed before. VVhat? dothe Religion conſiſte in a vvomans vayle, that by no meanes shee maye goe abroade bare headed? Or is the commaundemente touching hir ſilence, ſuche as it maye not be broken vvithout vvickednesſe? or is there any myſterie in kneeling, or in burying the dead, that may not be omitted vvithout great offence? no truly. For if ſuche haſt be required of a vvoman to helpe hir neyghbour, that she can haue no leyſure to couer hir heade, shee doth not offende thoughe shee runne oute bare headed. And there is a tyme and place, vvhen and vvhere it is as meete for hir to ſpeake, as it is elle vvhere to holde hir peace. Him alſo to praye ſtanding, vvhich beeyng letted vvith ſome diſeaſe, can not kneele, there is nothing forbiddeth. To be short, it is better in tyme to burye the deade, than to tarrie for a vvynding sheete, or ſome to carrie him, vntill he ſtinke aboue the grounde. But there is ſomvvhat euen in thoſe thynges vvhiche the cuſtome of Religion, lavves, and decrees, humanitie it ſelfe, and the rule of modeſtie vvilleth vs to doe, and to take heede of, vvherein, if vve shall thoroughe ignoraunce and forgetfulneſſe offende, there is no ſinne commytted: But if thoronghe contempte or contumacie, it is to be reproued. In lyke maner it skilleth not vvhat dayes be appoynted, vvhat houres, vvhat manner of places touchyng the buyldyng, vvhat Pſalmes are to be ſoong this daye or that daye: And yet there muſt certayne dayes be appoynted, and certayne houres, and a place meete to receyue all, if vve haue any reſpecte to keepe vnitie and peace. For vvhat confuſion vvere it, and of hovve greate contentions and bravvlings the ſeede and cauſe, yf euerye manne as hee lyſteth, myghte alter and chaunge thoſe thynges vvhiche pertayne to the

common state: saying that it woulde neuer bee brought to passe, that one thyng coulde please all men, if suche matters were lefte indifferente and committed to euery mannes arbitremente: nowe if any man repyne or grudge, and will heare seeme wyser than it behoueth him, lette him consider by what reason he can excuse his wayward nesse to the Lorde. Notwithstanding that saying of Saincte Paule muste satisfye vs: Wee haue no
1. Cor. 11. custome to contende, neyther the Churches of God. Thus farre Caluine.

In whyche wordes wee haue these thinges to consider. Fyrst, that GOD hath in Scripture fully and playnely comprehended all those thinges that be necessarie to Saluation.

Secondely, that in Ceremonies and externall discipline, he hath not in Scripture particularly determined any thing, but lefte the same to his Churche, to make or abrogate, to alter or contynue, to adde or take awaye, as shall be thoughte from tyme to tyme moste conuenient for the presente state of the Churche, so that nothing be done agaynste that generall rule of Saincte Paule. 1. Cor. 14. Lette all things be doone decently and in order.

Thirdly, that it is the duetie of a Christian man without superstition willingly to obey suche constitutions, not to contemne them, not to neglecte them, muche lesse stubbornly and arrogantly to breake them.

Fourthely, that the obseruing of them taketh not libertie from the conscience, bycause they be not made to be perpetuall and inuiolable, but to be altered, as tyme, occasion, and necessitie requireth.

Fifthely, that all oughte to obeye suche ordinances, for charities sake, thoughe all stande not in neede of them.

Sixth-

Sixthly, that if a man do violate them by ignorance or forgetfulnesse, he doth not offende: if by contempte or stubbornesse, he doth greatly offende.

Seuenthly, that confusion (which is to suffer euery man to doe what he list) is the sede of contention and brauling.

Last of all, that the true Ministers of God be not contentious, neyther yet the Churches of God.

These things (among other) I thought good to note out of master Caluines wordes, which if they were diligently considered, such contentions might sone be ended.

Of the same iudgement in this matter is master Bucer, as it appeareth in his epistle to master Alasco: These be his wordes: If you vvill not admitte suche libertie and vse of vesture to this pure and holy Churche, bicause they haue no commaundement of the Lorde, nor example of it: I do not see howve you can graunt to any Churche, that it may celebrate the Lordes Supper in the morning, and in an open Churche, especially consecrated to the Lorde: that the Sacrament may bee distributed to men kneeling or standing, yea, to vvomen as vvel as to men. For vve haue receyued of these things neither commaundement of the Lorde, nor any example, yea, rather the Lorde gaue a contrarie example. For in the euening, and in a private house he did make his Supper, and distributed the Sacramentes, and that to men onely, and sitting at the table. *Hec Bucerus.*

But to ende this matter, is it not as lawfull for a godly Prince, with the aduise and consent of godly and learned Bishoppes, and other of the wyseste, to make orders in the Churche, and lawes Ecclesiasticall, as it is for euery priuate man to vse what maner and forme of seruice he liste, and other order and discipline in his owne parishe, which these men seeke and striue to do?

An examination of the places of Scripture alleaged in this portion of the admonition.

TO proue that nothing in this mortall life is more diligently to be sought for, & carefully to be loked vnto than the restitution of true religion and reformation of Gods Churche, there is noted. 2. Reg. 23. 2. Chron. 17. 2. Chron. 29. 30. 31. Psalm. 132. Math. 21. Iohn. 2. In the first place it is declared howe Iosiah after he had founde the boke of the Lawe, reformed the Churche. In the seconde place Iehosaphat toke away the high places and groues out of Iuda. &c. In the. 29. 30. 31. of the. 2. Chron. is described the doings of Ezechias, in repayring the temple and reforming Religion. &c. In the. 132. Psalme it is declared with what care Dauid went about to build the temple of God after that he was once established in his kingdome. In the. 21. of Math. Iesus went into the temple, and cast out all them that solde and boughte in the temple. &c. the like he did in the seconde of Iohn. All this is confessed to be true, and no man denieth it. And I pray God make vs thankefull for the Quenes maiestie, who hath not bene slacke in this poynt, but hath lyke a vertuous, religious, and godly Prince, in the verie entring into hir reigne, notwithstanding the multitude of hir aduersaries bothe at home and abroade, abolished all superstition, and restored the simplicitie of the Gospell. But these men alleage these places to the discredite of this reformation, and of the whole gouernemente of this Churche. Howe aptly and howe truely, let godly, wise, and learned men iudge.

TO proue that those thinges onely are to be placed in Gods Churche, which God himselfe in his worde commaundeth, is noted the fourth and the twelfth of Deut.

Ye

Ye shal put nothing to the worde that I commaunde you, neither shall you take any thing therefrom, &c. And in the other place: Whatsoeuer I cõmaunde you, take heede you do it, thou shalt put nothing thereto, nor take oughte therefrom. God in the olde lawe to his people, prescribed perfecte and absolute lawes, not onely morall and iudiciall, but ceremonial also: neither was there the least thing to be done in the Churche omitted in the lawe. And therefore for them at that tyme, and during that state, it was not lawfull to adde any thing, nor to take any thing away, no not in ceremonies or other ciuill lawes: nowe in the time of the Gospell God hath left vnto his Churche expressed in his worde, a perfect rule of fayth, and maners, and sufficient to saluation, and cursed is he that shall adde any thing to it, or take any thing from it in that behalfe, for therein it is perfect and absolute. But as he hath lefte the Iudiciall lawe to the discretion of the Magistrate, to adde therunto, or take therfrom, or alter and chaunge the same, so that no lawe be made agaynst the rule of fayth and good maners expressed in the worde of God: so hat he lefteth authoritie vnto his Churche to make lawes, and appoynte orders and ceremonies, as shall from time to time bee thought most expedient and profitable for the same: so that nothing be done contrarie to hys worde, or repugnaunt to the same. And this authoritie hath the Church vsed euen frõ the Apostles tyme, as it is manifest both by the Scriptures, Acto. 6. Acto. 15. 1. Cor. 11. and other Ecclesiasticall stories and auncient fathers, as is before by me proued.

But to come to the words of Deut. themselues, what is it to adde to the worde of God, or to take from it? truely to thinke otherwise, or teache otherwise of God than he hath in his worde reuealed: those take from the worde that beleeue lesse thã in ẏ word is expressed: those adde to the worde, first, which teach or decree any thing either in

matters

matters of fayth or ceremonies, contrary to the worde. Secondly, those that make any thing necessarie vnto saluation, not conteyned in the worde. Thirdely, suche as make any religion, or opinion of merite in anye thing that they themselues haue inuented besides the worde of God. Last of all, they adde to the worde, which forbid that for a thing of it selfe vnlawfull, which Gods worde doth not forbid, and make that sinne, which Gods worde doth not make sinne. But suche as truely and sincerely embrace the worde of God, and admit nothing contrary vnto it, if in gouernement and ceremonies without any wicked or superstitious opinion, they appoint or retaine suche as they know not to be agaynst the worde of God, and profitable for the present state of the Churche, can not truely be sayde to adde any thing to the worde of God, or take any thing from it, though the same be not expressed in the worde.

The other places noted in this margent, as Psal. 37. Rom. 12. 1. Cor. 2. and the rest, are not alleaged to proue any thing in controuersie, but onely without iudgement placed in the margente to make a shewe: howe aptely they be applied I leaue to the consideration of the diligent Reader.

This one thing I can not but maruell at, that these fellowes so please themselues in the platforme of their Churche, and attribute so muche thereunto, that they exhorte, nay rather charge the court of Parliament, with perfect hatred to detest the present state of the Churche, and with singuler loue to embrace that which they prescribe in this booke, and to moue them rather to this perfect hatred of vs, and singuler loue of them selues, they vse the authoritie of the. 31. and. 39. Psalme. In the one Dauid sayth, that he hath hated them that giue themselues to deceitfull vanities, bicause he trusteth in the Lorde. In the other speaking of the contemners of God, of wicked

and

and bloudy men, & of such as blaspheme God, and be his enimies, he saith: I hate thē with an vnfained hatred. &c.

As thoughe all suche as like or allowe of the presente state of the Churche of this Realme of Englande, gaue themselues to deceytfull vanities, were contemners of God, wicked and bloudie men, blaspheamers of God, and his enimies. I will not aggrauate this blaspheme of theirs: let Prince, nobles, and all other louers of God and his worde consider diligently this spirite, and in time preuente the burning malice of the same: no Turke, no Iewe, no Papist, coulde possibly haue spoken more spitefully of this Churche and state: but suche is the spirite of arrogancie. To the lyke effecte they alleage the 15. of John. 1. Tim. 3. Mat. 7. and 11. as thoughe they onely had the worde of God, and were of the Churche, and we contemners and reiecters of the same. O where is humilitie? Truly if these men be not by discipline bridled, they will worke more harme to this church, thā euer ye Papist did.

Admonition.

May it therefore please your wisedomes to vnderstande, we in Englande are so farre of, from hauing a Churche rightly reformed, according to the prescript of Gods word, that as yet we are not scarce come to the outward face of the same. For to speake of that wherein all consent, & whervpon all writers accorde. The outward marks wherby a true christiā church is knowne, are preaching of the worde purely, ministring of the sacramēts sincerely, & Ecclesiastical discipline, whiche consisteth in admonition & correcting of faultes seuerely. Touching

the firſt, namely the miniſterie of the woꝛd, although it muſt be confeſſed, that the ſubſtaunce of doctrine by many deliuered is ſound & good, yet herein it fayleth, that neither the miniſters thereof are accoꝛding to Gods woꝛde pꝛoued, elected, called oꝛ oꝛdeyned: noꝛ the function in ſuche ſoꝛt ſo narowly looked vnto, as of ryght it ought, and is of neceſſitie required.

Anſwere.

The pꝛopoſition that theſe libellers woulde pꝛoue is, that wée in Englande are ſo farre from hauing a churche rightly reſoꝛmed accoꝛding to ỳ pꝛeſcript of Gods woꝛde, that as yet wée are not come to the outwarde face of the ſame. Foꝛ pꝛoofe wherof they vſe this argument: There be thꝛée outward marks whereby a true chꝛiſtian Church is knowne: pꝛeaching of the woꝛd purely, miniſtring of the ſacramẽts ſincerely, & Eccleſiaſtical diſcipline, whiche conſiſteth in admonition and coꝛrecting of faultes ſeuerely. But this Church of England (foꝛ ſo in effect they ſay) is voyde of all theſe, *Ergo* it hath not ſo muche as the eꝛternall face of a Churche. To pꝛoue that the woꝛd of God is not pꝛeached truely, they reaſon on this ſoꝛte: The miniſters of the woꝛde are not accoꝛding to Gods woꝛde pꝛoued, elected, called oꝛ oꝛdeyned: noꝛ the function in ſuche ſoꝛte ſo narowly loked vnto, as of right it ought, & is of neceſſitie required: And therfoꝛe the woꝛd of God not truly pꝛeached. Here (thanks be to God) they alleage not one article of faithe, oꝛ pointe of doctrine, noꝛ one peece of any ſubſtaunce to be otherwyſe taught and allowed of in this churche (foꝛ not euery mans follie is to be aſcribed to the whole church) than by the pꝛeſcript woꝛd of God may be iuſtified, neyther can they. Nowe how this concluſion

 follo-

followeth (thoughe the antecedent were true) lette those iudge that be learned. The ministers are not rightely proued and elected. &c. *Ergo* the worde of God is not truely preached. How wicked soeuer the man is, how soeuer he intrude himselfe into the ministerie, yet may he preach the true worde of God: for the truth of the doctrine dothe not in any respecte depende vpon the goodnesse or euilnesse of the man: I pray you howe were you and some other of your adherentes called, elected. &c. But to come to the purpose: They woulde proue that the ministers of the worde in this Church of Englande, are not according to Gods worde proued, elected, called, or ordeyned.

What force and pithe is in their argumentes shall appeare in the seuerall answeres to euery one of thē. This one thing I muste let you vnderstande, that these men seeke to deface this Churche of Englande by the selfe same groundes that the Papistes do: although by an other kinde of proofe. For what haue the Papistes else to saye, but that we haue no Ministers, bicause they be not rightly called, and so consequently, no worde, no sacramentes, no discipline, no Churche. And certainly if it were well examined, I beleeue it woulde fall out, that the authors of this Booke haue conspired with the Papistes to ouerthrowe (if they coulde) the state bothe of this Church and Realme, howesoeuer subtilly they seeme to detest Papistrie. But nowe to their reasons.

The first is this. For where as in the old church a triall was had [l] bothe of their abilitie to enstructe, and of their godly conuersation also: nowe by the letters commendatorie of some one man, noble or other, tag and rag, learned and vnlearned, of the baleſt [m] sort of the people, (to the slaunder of the gospell in the [n] mouthes

1
l Act. 1. 12. Acts 6. 3. 1. Tim. 3. 2. 7. 8. Tit. 1. 6.
m 1. Re. 12. 31.
n Rom. 2. 14.

of the aduersaries) are freely receyued.

It is true that in the olde Churche tryall was had of their abilitie to instruct, and of their godly conuersation: But the place in the margente alleaged out of the firste Chapter of the Actes of the Apostles maketh nothing for that purpose: beeing therein no mention at all of any triall made eyther of learnyng or maners, but onely of presenting two, and of prayng and castyng of lottes: And maister Caluine in his Institutions sayeth playnely, that out of this place of the Actes and example, there can be no certaine rule gathered of electing and chosing Ministers, for as that ministerie was extraordinarie, so was the callyng also. Reade master Caluine, and you shall sone see howe little this place, so often in this margent quoted, maketh for that purpose for the which it is quoted. In the first of the Actes mention is made of Deacons onely, whome you will not allowe to be ministers of the worde, and therefore this place serueth not your turne, neyther is there any thing spoken of any tryall, but only they are willed to looke out among them seauen men of honest reporte, and full of the holye Ghoste and wisedome to be appointed Deacons. The rule of Saint Paule in the. 1. Timo. 3. and Tit. 1. is to bee followed. And the Booke of orderyng Ministers and Deacons, sette forthe and allowed by this Churche of Englande requireth, that who so euer is to bee admitted into anye order of the ministerie, shoulde so bee tryed, examined, and proued, bothe for learning and lyfe, as saincte Paule there requireth. Reade the Booke with indifferencie and iudgemente, and thou canste not but greately commende it. If any man neglecte his duetie in that poynte, his faulte muste not bee ascribed to the rule appoynted, neyther yet to the whole Churche. Is the lawe euill, bycause some Lawyers in their office swarue from

it: This is a fallation *à non causa ad causam*. Againe if some bee admitted into the ministerie, either boyde of learning, or lewde in life, are all the rest for theyr sake to be condemned? Or is this a good argumente, some bee admitted into the ministerie without trial, therfore none is lawfully admitted into the ministerie? or some ministers be vnlearned and euill, *Ergo*, there is none good? I thinke you will not denie, but that there is nowe within this Churche of Englande, as many learned, godlie, graue, wise, and worthie ministers of the worde, as there is in any one realme or particuler Churche in all Christendome, or euer hath bene heretofore.

Touching letters commendatorie of some one man noble or other, it maye bee that the parties whyche gyue these letters be of that zeale, learning, and godlynesse, that their particular testimonie ought to be better credited, than some other subscribed with an hundred handes. And I thinke there is bothe noble men and other, who may better be trusted in that pointe, than a greate number of parishes in Englande, whiche consiste of rude and ignoraunte men, easily moued to testifie any thing: And in many places for the most parte, or altogither, drowned in Papistrie. I knowe no reason to the contrarie, and I see no Scripture alledged, why one learned, godly and wise mans testimonie, may not be receiued in suche a cale: and yet the booke expresseth no suche thing, but requireth due examination of learning, and sufficiente testimontall of conuersation, and giueth libertie to any one particular man, to obiecte any crime against any suche as are to be ordered, and willeth that the partie accused bee kepte from the ministerie, vntill he haue clered himselfe of the crimes obiected. If tag and rag be admitted, learned and vnlearned, it is the fault of some, not of all, nor of the lawe: And if they were called and elected according to your fantasie, there would some creepe in, as euill

as any be now, and worse to.

You saye that there be admitted into the ministerie of the baleft sorte of the people: I knowe not what you meane by the baleft sorte: This I am sure of, that the ministerie is not now bound to any one tribe, as it was to the tribe of Leuie, in Ieroboams time: Nowe none is secluded from that function of any degree, state, or calling, so that those qualities be founde in him, whiche in that office are to be required.

I maruell to what purpose the twelfth chapiter of the first booke of Kings is here quoted, for Ieroboam is there reproued bicause he toke the preesthod from the tribe of Leuie, to the which only it did apperteyne.

The Papists neuer toke so great occasion of slandring the gospell, at the ignorãce of the ministers (for they haue of them selues those that be as ignorante and more) as they do at your schismes and fonde opinions, wherewith you disquiet the peace of the Churche, and lay stumbling blockes before the weake, for the whiche God will surely call you to accompte.

The seconde chapter to the Romaines is here quoted only to paint the margent.

The seconde. In those dayes ° no idolatrous sacrificers of Heathenish priests were appoynted to be preachers of the Gospell: but we allowe and lyke well of Popish massemongers, men for al seasons, King Henries priests, King Edwardes preestes, Queene Maries preests, who of a truth if Gods word were precisely followed, should frõ the same be vtterly remoued.

° Hebr. 5. 4. Ezech. 44. 10 12. 13. Ierem. 23.

The place in the fifth chapter of the Hebrues quoted in the Margente, speaketh nothing of Idolatrous sacrificers

ſeers or Heathenish prieſts, but only by the example of Aaron proueth, that no man ought to intrude himselfe into the office of a Bishop or Priest, excepte he be called of God. Lorde how dare these men thus wring the scriptures? In the. 23. of the Prophete Hieremie there is muche spoken againste false Prophetes: but not one worde (for any thing that I see) to proue that idolatrous sacrificers maye not bee admitted to preache the Gospell. The places of the. 44. of Ezechiell haue some shewe in them, for there the Lorde commaundeth the Leuites whiche had committed Idolatrye to bee put from theyr dygnitie, and not to bee receyued into the Priestes office, but to serue in inferioure myniſteries.

I thinke you will not make thys a generall rule to debarre suche from preaching of the gospel, as haue through infirmitie fallen, and be nowe with hartie repentaunce retourned. Wee haue many examples to the contrarie. Peter forswore his maister Christe, whyche was as euill as sacrificing to idolles, and yet hee was not put from hys Apostleshippe. Wee haue dyuerse examples in the Primatiue Churche, of suche as by feare beyng compelled to sacrifice to straunge gods, after repented, and kepte still the office of preaching the Gospell, and dyed moste constantly die in the same.

I pray you what saye you to maister Luther, Bucer, Cranmer, Latimer, Ridley. &c. were not all these sometimes Apostlemongers, and yet singuler & notable instrumets of promoting the Gospell and preaching the same: whereof many haue giuen testimonie by sheding of their bloude. And by whose Ministerie especiallye hathe the Gospell bene publyshed, and is as yet in thys Churche of Englande, but by suche as haue bene Apostlemongers, and nowe zealous, godlye, and learned preachers? God in that place of the Prophet Ezechiell the ewetly how grieuous a sin idolatrye is, especially in the preests, but he pre-

scribeth

ſcribeth no generall rule of ſecluding them from their miniſterie, if they falling, afterward repent.

Beſides this, there is greate difference betwixte the ſeueritie of the lawe, and the lenitie of the Goſpell, betwixte the externall regiments of the Churche before Chriſte, and the Churche after Chriſte, neyther can you make the one in all pointes correſpondent to the other: Likewiſe betwixte the declining of thoſe Iſraelits, whiche was wholly from God to Gentilitie, and the falling of ours to Papiſtrie, whiche confeſſeth the ſame articles of faythe that we doe, (although not ſincerely.) It is one thing wholly to worſhippe falſe gods, an other thing to worſhip the true God falſly and ſuperſtitiously. But among all other thinges I would gladly knowe wherein king Edwardes prieſtes haue offended you? It is happie you let Queene Elizabeths prieſtes alone: I maruell whoſe prieſts you are?

p 1. Tim. 4. 11.

The thirde. Then, they taught others, now they muſt be inſtructed themſelues, and therefore lyke yong children they q muſte learne Catechiſmes.

q Miniſters of London enioyned to learne maiſter Nowels Catechiſme.

God be thanked, there is a great number of miniſters that can teache others, and may be youre ſchoolemaſters in all kinds of learning, excepte you haue more than you vtter in theſe treatiſes.

If they that finde ſome wante of learning in themſelues, or that be crepte into the miniſterie vnlearned, eyther of their owne accorde, or by commaundemente of their ordinarie, reade and learne godly and learned Catechiſmes, they are to be commended, and ſo is he that prouoketh them thereunto.

That Catechiſme whyche you in deriſion quote in the margente, is a booke fit for you to learne alſo: and I know no

no man so well learned, but it may become him to reade and learne that learned and necessarie booke. But some arrogant spirites there be, that thinke them selues of all men best learned, and disdayne to learne of any.

That place of the fourth chapter of the first to Timothie doth not forbid a man to learne.

He that is a good and modell preacher will not disdayne as well to be taught, as to teache.

The fourthe. Then election was made by the common consente of the whole Churche: nowe euery one picketh out for him selfe some notable good benefice, he obteyneth the nexte aduoulon, by money or by fauour, and so thinketh him selfe sufficiently chosen.

Act. 1. 26.

To proue that the election was then made by the common content of the whole Churche, you quote the first of the Acts. I tolde you before maister Caluines iudgement of that place: There is no mention of electing by any common content: And in the place by you quoted whiche is the. 26. verse, it is declared howe they gaue forth their lottes, and that the lot fell on Mathias, and that he was by a common consent counted with the eleuen Apostles: here is no mention of any election: But when he was extraordinarily through Gods prouidence by lot appoynted, then they all counted him and estemied him as one of the Apostles, whereas before, some of them would haue had Barsabas.

I thinke your meaning is not to haue alwayes two at once to be presented to the ministerie, and then one of them to be chosen by lot: I knowe none of that opinion. Wherfore this example is singuler and extraordinarie, and therfore no generall rule to be followed.

If any man lawfully a benefice extraordinarily or on-

lawfully. If any man desire *honorem*, the honor: not *onus*, the burthen: *opes*, the ryches: not *opus*, the worke: hee hathe to aunswere for it: but I trust you will not accuse all, though perhaps you knowe some, I meane of your selues, and peraduenture your owne selfe.

s Act.6.2.3. The fifth. Then the congregation had authoritie to call ministers: in steade therof now they runne, they ride, and by vnlawful sute and buying, preuent other suters also.

To proue that the congregation had then authoritie to call ministers, you alledge the sixte of the Acts, which place of the Acts I touched before: It speaketh not of ministers of the worde, but of deacons, which were appoynted to make prouision for the poore onely, (as you say) neither did the multitude of the disciples (for so they be called) electe them, before they were willed so to do by the twelue Apostles.

It may be that some vse to runne and ryde, and by vnlawfull sute and buying, preuent others, and it may be that you haue experience hereof, but all do not so, this is the faulte of the man, not of the callyng: you may not ascribe mens infirmities to a lawfull order. The rule may be good, though it be by some broken.

t Act.14.13. 2.Cor.8.19. The sixth. Then no minister placed in any congregation, but by the consente of the people, nowe that authoritie is giuen into the handes of the Bishop alone, who by his sole authoritie thrusteth vpon them such, as they many times, as well for vnhonest lyfe, as also for lacke of learning, may, and do iustly distike.

To proue that no minister was placed in any congregation

gation, but by consent of the people, you alledge the. 14. of the Acts, and of the. 2. to the Corinth the. 8. chapter. In the 14. of the Acts, Vse. 23. for the which you haue quoted the 13. it is thus written: when they (that is Paule and Barnabas) had ordeyned them elders by election (for so is some translation) in euery church, & prayed & fasted. &c. The text is playne that Paule & Barnabas did ordeine them elders: and the Greeke worde χειροτονεω, although it signifie to elect by putting vp of hands, yet it is the cõmon opinion almost of all ecclesiastical writers, that this worde in scripture is vsed for the solemne maner of ordring ministers by the imposition of hands. Surely howsoeuer the word is taken, yet here is no generall rule prescribed of electing ministers. You may as well conclude, that all things ought to be common, among Christians, bycause we reade Acts. 2. that all those which beleeued had all things common among them: and that those whiche be conuerted to the Gospell ought to sell their goodes and landes to be distributed at the discretion of the ministers, bycause they did so Act. 2. 43. In the. 2. to the Corinthians 8. The Apostle declareth howe the Churches had chosen Luke (or as some thinke Barnabas) to bee his companion in his iourney. But what makes this for electing of Ministers? Howe followeth this argument? The Churches had chosen Luke or Barnabas, to be Paules companion in his iourney: therfore ministers of the worde muste be elected by the people.

These three last reasons are allone, and the places of scripture which I haue set downe and answered be alledged of you to proue that the election of ministers, was then made by the cõmon consent of the people, and that euery cõgregation had authoritie to call their ministers.

I doe not denie but in the Apostles tyme, and after euen to Cyprian tyme, the peoples consent was in many places required in the appointing of ministers: But

I saye, that in the whole Scripture, there is no commaundement, that it should so be, nor any example that maketh therein any necessarie or generall rule, but that it may be altered as tyme and occasion serueth. For in suche matters not commaunded or prohibited in Scripture touching ceremonies, discipline, and gouernement, the Churche hath authoritie from tyme to tyme to appoynte that whiche is moste conuenient for the presente state as I haue before declared.

And I adde, that howesoeuer in the Apostles tyme, that kinde of electing and calling ministers was conuenient and profitable: now in this state of the Churche, it were moste pernicious and hurtfull.

First, bicause in the Apostles time, the church was vnder the crosse, and therfore very fewe in comparison was there that embraced the Gospel, and commonly they kept together, or at the least met oftentimes, so that one of the was thoroughly knowne to an other, and they themselues could best iudge who among them was the fittest to teach and instruct, hauing alwayes diuers fit for that function. Now the Church is in prosperitie, and therfore the number that professeth, great, and dispersed into diuers places, and in moste parishes not one fitte for the ministerie among them or knowne vnto them: so that they should call they knowe not whome.

Secondly, in the Apostles tyme, all or the moste that were Christians were vertuous and godly, and suche as did sincerely professe the worde, and therefore the election of their pastour might safely be committed to them: nowe the Church is full of hypocrites, dissemblers, vnnkardes, whoremongers, &c. so that if any election were committed to them, they would be sure to take one lyke to themselues.

Thirdly, in the Apostles time, all that professed Christ had knowledge, and were able to iudge who were meete

to be

to be their paſtour. Now the moſt be ignorant and without iudgement in ſuche matters.

Fourthly, in the Apoſtles tyme there was in the Church not many Idolaters, or ſuperſtitious perſons, no Papiſts: now the Church is full of Papiſts, Atheiſtes, and ſuche lyke. Who ſeeth not therefore what ſtraunge miniſters we ſhoulde haue, if the election of them were committed to their ſeuerall pariſhes?

Fifthly, in the Apoſtles time there was no Churche eſtabliſhed, beeyng then no chriſtian Magiſtrates, and therefore the ſtate of the Churche was popular: now there is chriſtian Magiſtrates, and a Church eſtabliſhed and ſubiect to rulers, &c.

Therefore this diuerſitie of the ſtate of the Churche requireth a diuers kinde of gouernement, and an other kinde of ordeyning Miniſters. For this cauſe in *Concilio Laodicenſi*, which was *Anno* 334. it was decreed, that the election of Miniſters ſhoulde not be permitted to the people.

This alteration of gouernement and others in the Churche of Chryſt is well ſet out by Ambroſe in the 4. to the Ephe. vpon theſe wordes, *Et ipſe dedit. &c.* where he ſaith on this ſort: That the nũber of Chriſtians might encreaſe and be multiplied, in the beginning it vvas permitted to euery one to preache the Goſpel, to baptiſe, and to expounde the Scriptures, but vvhen the Churche vvas enlarged there vvere certaine pariſhes appoynted, and gouernours and other officers ordeined in the Churche. &c. Therfore the vvritings of the Apoſtles do not in al things agree vvith the orders that are now in the Church. Thus farre Ambroſe.

Muſculus alſo in his cõmon places anſwering to this queſtion, why that miniſters of the word are not choſen nowe by the miniſters and the people, as they were in the primatiue Church, but appointed by the Magiſtrate,

sayth thus: *Talis tum Ecclesiarum erat status vt aliter non essent eligendi ministri, quia Christiano magistratu destituebantur. Si reuocas temporum illorum mores, primum conditiones & statum quoq; illorum reuoca.* Such vvas then the state of Churches, that they coulde choose their Ministers no othervvise, bicause they had no christian Magistrates. If thou vvouldest haue the maners and customes of those times obserued, then must thou call backe their condition and state.

That Bishoppes haue authoritie to admit ministers (which is here denyed) it is playne by that whiche is written. 1. Timo. 5. *Manus cito ne cui imponas*, Lay thy hands rashly on none. These wordes Ambrose, Chrisostome, and all learned writers, for the most part, do say to be an admonitiō to Timothie, that he ought to be circumspect in appoynting of ministers. And to Titus. ca. 1. Paule sayth that he left him at Creta, *vt constituat oppidatim presbiteros*, that he should appoynt ministers in euery tovvne. This Hierome and others do expounde of the authoritie that Titus had in placing ministers in euery Churche. It is the generall consent of all the learned fathers, that it perteineth to the office of a Bishop to order and elect ministers of the word. In this saith Hierome *in Epist. ad Euagriū*. A Bishop doth excel al other ministers, in that the ordering and appointing of ministers doth properly pertayne vnto him. And yet these men say that the right of ordring ministers doth at no hand apperteyne to a byshop. But for the order and maner of making ministers, peruse the booke made for that purpose, and as I sayd before, so I say agayne, if thou hast any iudgement thou canst not but like it, and allowe of it.

The seuenth. Then none admitted to the ministerie, but [u] a place was boyde aforehande, to which

[u] Actes. 1. 25.

which he shoulde be called: but nowe byshops (to whome the righte of ordering Ministers doth at no hande appertayne) doe make .60. .80. or .100. at a clap, and sende them abroade into the countrey like masterlesse men.

To proue this, you cite in the margent the first of the Actes, where it is declared howe Mathias was chosen into the place of Judas, to make up the number of the twelue Apostles. Surely this is but a slender reason: Mathias was chosen into the place of Judas: ergo no man muste bee admitted into the ministerie, excepte a place beforehande be voyde, to the whiche he shoulde be called. Euery meane Sophister well laughe at the childishnesse of this argument.

Mathias was chosen to be an Apostle, and not to any certayne cure, and therefore this example proueth nothing: If you had vsed my reasons I woulde haue answered them. What certayne cure had Paule, Barnabas, Philippe, Epaphroditus, Andronicus, Junius, and yet they were not of the twelue Apostles? It is a straunge doctrine, to teache that a man may not preache oute of hys owne cure: It is more straunge to say, that it is not lawfull for him to preache, excepte he haue some Pastorall cure, beeyng of hym selfe able to lyue, and not mynding to bee burdensome to the Churche. If you seeke for any texte in Scripture to confirme thys doctrine, you can synde noue: if you seeke for examples to the contrarye, you shall synde plentie.

That the ordering of Ministers dothe appertayne to Byshops properly, which you here vtterly deme, I haue proued before: they be best able to judge of mens abiutie to that function. It is their especiall charge to see that

there

there be méete ministers in the Churche, and therefore good reason that they should haue the chiefe stroke in ordering of them: and yet in that businesse they trust not them selues alone, they haue other godly and learned ministers to assist them in examining suche as are to be admitted: they also require a testimoniall of life and conuersation from that place wherein those that are to be Ministers, haue bene latest and longest remayning.

If suche numbers as you say be admitted at one time and sent abroade like masterlesse men, that is the faulte of the person, not of the lawe: neyther is it a sufficient cause to debarre any learned, godly and méete man from the ministerie, able to liue of him selfe, or hauing any other Ecclesiasticall liuing, as Prebende, fellowship in some colledge of eyther Uniuersitie, or such like, though he haue no pastorall charge and cure, neither shall you euer be able to proue, but that a man disposed and able to doe good in the Churche of Chryst, may be admitted into the ministerie, although he haue no Ecclesiasticall liuing at all.

I mislike runnagates and masterlesse men, and suche as are compelled to seeke vp and downe to get them seruices, aswell as you, and I hope the redresse thereof is already determined.

The eyght. Then after iust triall and vocation they were admitted to their functiō, by laying on of the hands of the company of the Elder-
w 1.Tim.4.14. ship onely: Nowe there is (neither of these beyng looked vnto) required an Albe, a surplesse, a vestiment, a pastorall staffe, beside that rediculous, and (as they vse it to their newe creatures) blasphemous saying, receyue the holy Ghost.

Of

Of triall & vocation I haue ſpoken before. To proue laying on of handes. &c. is alledged the firſte to Timothie the fourth chapter. This is but a ceremonie, & it is nowe vſed: For the Byſhop and other learned and graue miniſters there preſent, doe laye their handes vpon ſuche as are admitted into the miniſterie.

Nowe if you woulde knowe what is here ment by Seniors, you maye learne if you pleaſe of Oecumenius, a learned and olde writer, who expounded this place of Paule on this ſorte, πρεσβυτερος τους επισκοπους φησιν By Seniors he meaneth Byſhops: and ſo ſayth Chryſoſtome in like maner.

In the booke (nowe allowed) of making Deacons and Miniſters, and conſecrating of Byſhops, there is neyther required Albe, Surpleſſe, Veſtimente, nor paſtorall ſtaffe: reade the Booke from the begynning to the ending. And therefore this is a falſe and vntrue reporte.

To vſe theſe wordes (receiue the holy ghoſte) in ordering of miniſters, whiche Chryſte himſelfe vſed in appoynting his Apoſtles, is no more ridiculous and blaſphemous, than it is to vſe the wordes that he vſed in the ſupper: But it is blaſphemie thus outragiouſly to ſpeake of the wordes of Chryſt: The Byſhop by ſpeaking theſe wordes, doth not take vpon him to giue the holy ghoſte, no more than he dothe to remitte ſynnes; when hee pronounceth the Remyſſion of ſynnes: but by ſpeaking theſe wordes of Chryſte, receyue the holy ghoſte, whoſe ſinnes ſoeuer ye remitte, they are remitted. &c. he dothe shewe the principall duetie of a miniſter, and aſſureth him of the aſſiſtaunce of Gods holy ſpirite, if he labour in the ſame accordingly.

You call them his newe creatures: theſe be but wordes of ſcurrilitie, to be hiſſed at, not to be anſwered.

x Act.20.28. Ephe.4.11. Tit.1.5. 1.Pet.5.2.

y Act.14.23.

z Esaie.5.8. & 1.Tim.14.

The ninth. Then euery pastor x had his flocke, & euery flocke his shepherd, or else y shepherds: Now they do not onely runne fisking frō place to place (a miserable disorder in Gods church) but z couetously ioyne liuing to liuing, making shipwracke & of their owne consciences, and beeing but one shepheide (nay, would to God they were shepheards and not wolues) haue many flocks.

To proue this, you alledge the twentith of the Actes, the.4. to the Ephe. the.1. to Titus, the. 5. chapter of the.1. of Peter: which places declare that there were Pastors whiche had flocks: but they proue not that euery Pastor had a flocke: neuertheleſſe howsoeuer you proue it, true it is, that if he be a Pastor he muſt haue a certain flocke, for therein dothe a Pastor differ from the reſt of the degrees of ministers in Christes church, mentioned in that fourth chapter to the Ephesians. But you muſte learne, that there be not onely Pastors in the Churche, but also Apoſtles, Prophetes, Euangeliſtes, Doctors, Ephe.4. 1.Cor.12. who all are called Miniſters, and haue theyr place in the Churche of Christ: as it shall be proued if you denye it.

You say also that euery flocke had his shepheard or else shepheardes. And to proue that one flocke had mo shepheardes, you cite Acts.14. which maketh nothing for your purpoſe: yet I denie not but one flocke maye haue mo Pastors, for I see nothyng in the worde of God againſt it.

To be shorte, you say now they go fisking from place to place, and couetously ioyne liuyng to liuing. &c. And beeing but one shepheard haue many flockes. If you meane by fisking from place to place, ſuche as preache

in

in diuers places, and not in their owne cures onely, your phrase of fisking is to lyghte and scurrilous: when you alledge any reason why men may not go from place to place to preache, where they thynke it necessarie, you shall eyther be answered or yelded to: In the meane time I thinke it agreeable bothe to Gods worde and conscience.

Agaynste couetously ioyning of liuing to liuing, you alledge the fifte of Esay, whiche is farre from your purpose, for the Prophete speaketh there of such as oppresse the poore, and will not suffer them to haue a place to dwell in: Yet I do not allowe suche as couetously ioyne liuing to liuing, of what kinde or degree of men soeuer they be. But I see no cause why one good and diligent Pastor, maye not rather be credited with mo flockes, than a slouthfull, vnskilfull, or negligent, with one. You thinke (I suppose) that there be diuers parishes in Englande whiche myghte be ioyned in one, and so committed to one man: and why maye they not be so in lyke maner when they be distincte? For who deuided parysshes? and who hath authoritie to ioyne them? Dyd not Dionysius a Monke, and Pope of Rome? For it is thus written of him, *Tom. 1. concil. Dionisius Monachus Papa presbyteris Ecclesias diuisit, & cæmiteria, parochiasq; & Diœceses constituit.* Dionisius a Monke and Pope deuided to Preestes, Churches and Churcheyardes, and appoynted parishes and dioces.

I speake not this to encourage any man to take more vpon him than with a good conscience he may well discharge. And I woulde wishe you to abstayne from iudging to farre, when you see a man that hath mo liuings vse him selfe vprightely and carefully in them all, and other wyse profitably to the whole Churche.

* Philip. 2. 20. 25. Colos. 1. 7. Luke. 9. 2.

The tenth. Then the ministers were * preachers: nowe bare readers. And if any be so wel disposed to preache in their owne charges, they may not without my Lordes licence.

Your places of Scripture alleaged to proue that ministers were then Preachers, proue not that all were then Preachers. The place in the. 2. to the Philip. 20. verse, is this: For I haue no man like minded, who wil faithfully care for your matters. And in the. 25. verse: But I suppose it necessarie to sende my brother Epaphroditus to you, my companion in labour and fellowe souldiour, euen your messanger, and he that ministred vnto me suche things as I wanted. Coloss. 1. verse. 7. As ye also learned of Epaphras our deare fellowe seruaunt, which is for you a faithfull minister of Chryst. *Quorsum hec?*

Nowe proue these places that al ministers then preached: That of Luke, ca. 9. proueth as wel that they cured diseases, as that they preached, and therefore oute of that place, you might as well conclude, that all ministers ought to be curers of sickenesses, as well as preachers: This I write, onely to let you vnderstande your vanitie and ignorannce in quoting so many Scriptures to so small purpose.

I wishe that euery minister were a Preacher, but that beeing vnpossible as the state is nowe, I see not howe you can condemne Reading ministers, seeyng reading is necessaris in the Churche, and Faythe commeth as well by Reading the Scriptures in the booke, as by rehearsing of them without booke. In the 31. of Deuter. it is thus written: *Legã verba legis huius coram omni Israel. &c.* Thou shalt reade the words of this booke before al Israel. &c. S. Paule saith in the. 15. to the Rom: *Quacũq; scripta sunt. &c.* whatsoeuer is vrittẽ. &c.

But

But I neuer heard reading of the scripture, reading of prayers, reading of Homilies, taken out of the scripture, condemned, but only by the authors of this boke, and by the Zuinglidians.

You here fynde fault that if a preacher be disposed to preache in his cure, he may not do it withoute my Lords licence.

Where the worde of God is professed, and Christian Magistrates gouerne, there it is meete that no man should take vppon him any function, except he be by the magistrate (to whome it doth apperteine) therevnto admitted: And for as muche as there be alwayes in the Churche hypocrites, heretikes, schismatikes, and other euill disposed persons whiche studie for nothing more than to disquiet the state of the Churche, and to occupie the people with their factions, it is necessarie that none should be admitted to preach in any place, withoute he be therevnto licenced by the Byshop, who ought to haue a diligent care in that matter.

I suppose you are not of that mynde, that men maye now in this Church vnder christian magistrates preach without licence: It hath alwayes ben the opinion of wise, learned, and godly men, that since the apostles time none were ordinarily called to the office of preaching, but such as were called of God by man: onely Anabaptistes and some other sect of heretikes teach the contrarie.

The eleuenth. In those dayes knowne by voyce, learning, and doctrine: nowe they muste be discerned from other by popish and antichristian apparell, as cappe, gowne, tippet. &c.

a 1. Samuel. 9. 18. Mat. 26. 48. Mat. 26. 73.

To proue that in those dayes ministers were knowne by voyce, learning, and doctrine, you cite the ninth of the first of Samuell: and the 26. of Mathew. In al that ninth

chapter of Samuell, there is not one worde that maketh for this purpose, except you meane this, that when Saule asked of Samuell where the Seers house was: Samuell aunswered agayne that he was the Seer: If this be to be knowne by voyce, learning, and doctrine, the ignorantest minister that is, may some be knowne by his voyce, lerning, and doctrine: for if you aske him where is such a mã, he can answere you, I am he. In ỹ. 26. of Mathew the first place, verse. 48. is this, Now he that betrayed hym, had given them a token, saying: Whosoever I shall kisse, that is he, laye holde on him. The multitude that came with Judas, knewe Christe by Judas kissyng of hym, therefore, in those days ministers were known by voice, learning, and doctrine: the seconde place in that chapter alledged verse. 73. is this, They that stode by, sayde vnto Peter, surely thou arte also one of them: For euen thy speech bewrayeth thee. Peter was suspected by his speeche to be a Galilean, and therefore one of Christes apostles, Ergo a mynister was then knowe by voyce, learning, and doctrine. You may as well of that place gather thus. Peter preached not Chryste then, but denyed hym, Ergo, a mynister must be knowne by denying of Christe. Lorde God, what dare not these men alledge for theyr purpose?

I knowe that the chiefe tokens whereby a mynister oughte to be knowne, is doctrine and learning: But you, childishly abuse the Scripture, and playe wyth the same.

Nowe, you say, ministers must be discerned from other, by Popishe and Antichristian apparell, as cappe, gowne, tippet, &c. doe you thinke that bycause a minister ought to be knowne by his voice, learning, and doctrine, therefore he maye not be also knowne by his apparell? John the Baptist had peculiar apparel, and was known by it: Christe had distinct apparell from other, for hys coate

coate had neuer a seame.

Eusebius saith, that Saint Iohn the Apostle ware on his head a leafe or thinne plate like vnto a Bishops miter. But what if none of the Prophetes, what if none of the Apostles (whiche you are notable to proue eyther of the prophets or apostles) were knowne by their apparel: May not therefore Christian magistrates in Christian common weales, for order and decencie appointe a seuerall kinde of apparell, as well to ministers as to other states of men? Iudges, Sergeantes, Aldermen, and Citizens, are knowne by their apparell: and why may not ministers be so lykewise: are they not vnder subiection: be they not subiect to ciuile lawes and ordinances? ought they not to obey their gouernors in al things not against the worde of God?

If you doubte whether a particuler kynde of apparell differing from the laye men, were euer appointed for ministers in the Churche before the Popes tyrannye, and whether in these dayes it maye bee appointed in reformed Churches, or no, heare the iudgemente of mayster Bullinger, and mayster Gualter in an Epistle written by them to mayster N. and mayster M. Their wordes be these.

That in the auncient Churche there vvas a particuler fashion of apparell for Priestes, it appeareth in the Ecclesiasticall historie of Theodoret, libr. 2. cap. 27. and of Socrat. libr. 6. cap. 22. No man is ignorant, vvhich hath but lightly read ouer the monumentes of the auncient fathers, but that the ministers vsed a cloake in their seruice. And therefore I sayde before, that the diuersitie of garmentes had not his originall of the Pope. Eusebius citeth out of the ancient vvriters, that saincte Iohn the Apostle vvare on his head a leafe or thin plate like vnto a Bishops miter, Potius Diaconus vvitnesseth of saint Cyprian the martyr, that

that vvhen he offered his necke to the executioner, he first gaue him his cap, and the Deacon his vpper garmente, and so stoode apparelled in vvhite linnen. Moreouer Chrysostome maketh mention of vvhite apparell of ministers.

Hitherto Bullinger and Gualter.

Peter Martyr likewise is an Epistle written to maister Hoper sayth on this sorte: I vvill not graunte that these diuersities of vestures haue their beginning of the Pope, for so muche as I reade in the Ecclesiasticall historie, howv that Iohn the Apostle vvore at Ephesus, vvhere he dvvelled, a Bishops apparell, terming it *Petalum, seu laminam Pontificalis*. As touching saincte Cyprian the holie martyr, Pontius the deacon vvriteth that a little before he should be beheaded, he gaue vnto him that vvas appoynted to behead him, his vesture called *Birrus*, after hee had put it of, and to the deacons he gaue his other vesture called *Dalmatica*, and so stoode in linnen. Chrysostome maketh mention of the vvhite vesture of the ministers of the Church. *Hactenus.*

Socrates also in the seconde booke of his Ecclesiasticall historie saith, that the father of Eustathius being bishop of Cesarea did depriue the sayd Eustathius his sonne being a prœst, of his place and dignitie, bicause he wore apparell not comly for a prœst to wear, nor agreable to his order.

Therefore it is certaine that ministers euen from the Apostles time, haue had a distinct and seuerall kynde of apparell from other men.

But cappe, gowne, tippet. &c. You saye, is Popishe and Antichristian: This is only sayd, and not proued. If you call it Popishe and Antichristian, bicause it was first inuented by an Antichristian Pope: It is first to be considered whether that be true or no. Then if it be true, whether euery thing so inuented, is of necessitie to be abolished.

It is certain that this apparel of ministers which you

finde

fynde your ſelues to muche grieued with, was appoynted long before the Churche of Rome declined from the puritie of Chriſtes religion, for Stephanus biſhoppe of Rome, who liued the yeare of our Lorde. 256. is ſayde to be the firſt whiche did appoynt this kinde of apparell for miniſters, neither are you able to ſhew that any antichriſtian Pope inuented the ſame: But admitte it were ſo that this apparell was eyther borrowed of the Iewes, or taken from the Gentiles, or inuented & vſed by ſome Antichriſtian Pope, yet it followeth not, but that the ſame may be well vſed of Chriſtians in the Church of Chriſt.

Auguſtine in his epiſtle *ad Publicolam* hath thys notable ſaying, *Et cum templa, idola lucos, & ſi quæ huiuſmodi data poteſtate euertuntur, quamuis manifeſtum ſit cum id agimus, non ea nos honorare, ſed potius deteſtari, ideo tamen in vſus noſtros priuatos duntaxat & proprios, non debemus inde aliquid vſurpare, vt appareat nos pietate iſta deſtruere, non auaritia. Cum vero in vſus communes, non proprios ac priuatos, vel in honorem dei veri conuertuntur, hoc de illis fit quod de ipſis hominibus, cum ex ſacrilegis & impijs in veram religionem mutātur. &c.* VVhen temples, idols, groues, and ſuche like things by authoritie bee ouerthrovvne, although it is manifeſt, vvhen vve do that, vve honor them not but deteſt them, yet for all that vve may not therefore conuert them or vſe them to our ovvne priuate vſes only and commoditie, that it may appeare that vve deſtroy them for religion ſake, and not for couetouſneſſe: but vvhen they are conuerted, not into priuate and our ovvne vſe, but into common vſes or to the honour of the true God, that is done and broughte to paſſe in them, vvhich is done and broughte to paſſe in men themſelues, vvhen of Idolaters & vvicked perſons they are chaunged into true religion. This hath God him ſelfe taught in thoſe teſtimonies vvhich thou thy ſelfe haſt vſed, vvhen as god himſelfe commaunded that of that ſame groue vvhich vvas dedicated to ſtraunge Gods, there

 ſhoulde

should be wood taken for his sacrifices: and of Hierico, that all the golde and siluer, and brasse should be brought into the treasurie of the Lorde. Wherefore that also whiche is written in Deuteronomie, thou shalte not couet their siluer nor their golde, neither shalt thou take any thing therof to thy selfe least thou offende, bicause it is abomination vnto the Lorde thy God. &c. It manifestly appeareth that either priuate vses is forbidden in suche things, or that nothing shoulde so be broughte into thy house that it be honored: for then it is abomination. &c. **Hitherto** Augustine.

By these wordes it doth manifestly appeare that euen things altogither dedicated to Idols and vsed in idolatrie may be conuerted to common vses, and vsed in the seruice of God and to his honor: But not to priuate vses nor superstitiously.

Peter Martyr **in the Epistle before mentioned touching this matter, writeth on this sort.**

But let vs cõsider your other argumẽt, that is to say: It is not lawfull to vse these kind of vestures, bycause they were inuented of the Popes tyrannie. In this point I do not well perceyue how it may be affirmed for a suretie, that we can vse nothing that perteineth to the Pope, & is vsed in Popery. Truly we must take good heede that we bring not the Church of Christ into such bõdage, that it may not vse any thing that the Pope vsed. It is very true that our forefathers toke the temples of Idols & turned thẽ into holy Churches where christ should be worshipped: And they toke also the salarie & reuenewes cõsecrated to the Idols of the Gẽtiles, to their wicked shewes and playes, and to their holy votaries virgins, and transposed it to finde the ministers of the Church: And yet all these things did not only seruice vnto Antichrist, but vnto the Deuill: yea the holy ecclesiasticall writers did not stick to take the verses of Poets, which had bene dedicated vnto Muses, and to other diuers gods and goddesses, for to be plaide in plaies, and spokẽ in shewes, to ob-

obteine the fauoure of their gods: Isaye they did nothing sticke or feare to vse thē, vvhē it semed to them cōuenient, imitating Paule the Apostle vvho stucke nothing at all to reherse for his purpose Menāder, Aratus, and Epimenides, and that he did in intreating the holy scripture, applye prophane vvords to set forth Gods religion. VVe read also hovv that vvine vvas consecrated vnto Bacchus, bread vnto Ceres, vvater vnto Neptune, oile vnto Minerua, letters vnto Mercurie, song vnto the Mutes and vnto Apollo, and many other things Tertullian reherseth in his booke entituled *de Corona Militis Christiani*, vvhere almost he entreateth this selfe same argument: Yet for all that vve sticke not to vse all these things freely asvvell in holy as in prophane vses, although at one time or other before, they had ben consecrated to Idols and to diuels. **Hitherto** Peter Martyr.

Bucer **in an epistle that he writ to** Iohn Alasco, **is of the same iudgement, his wordes are worthie to be noted and be these.** For if by no meanes it be lavvfull to vse those things vvhich vvere of Aarons preesthod or of the Gētiles, thē is it not lavvfull for vs to haue Churches, nor holidaies. For there is no expresse commaundement by vvorde in the holy scriptures of these things. It is gathered notvvithstanding frō the example of the old people, that they ar profitable for vs to the encrease of godlines, vvhiche thing also experience proueth. For any thing to be a note of Antichrist, is not in the nature of any creature in it selfe (for to that ende nothing vvas made of God) but it hangeth algither of consenting to Antichristes religion and the professing thereof. The vvhiche consente and profession beeing chaunged into the consente and profession of Christianitie, there can sticke in the thinges themselues no note or marke of Antichristes religion. The vse of belles vvas a marke of Antichristianitie in oure Churches, vvhen the people by them vvere called to Masses, and vvhen they vvere rong agaynste tempestes:

Nowe they are a token of Christianitie, when the people by them are gathered together to the Gospell of Christe, and other holie actions. VVhy may it not then be, that the selfe same garmentes maye serue godlie with godlie men that was of wicked signification with the vngodly? Truly I knowe very many ministers of Christ, most godlie men, who haue vsed godly these vestures, and at this day do yet vse them: So that I dare not for this cause ascribe vnto them any fault at all, muche lesse so heynous a faulte of communicating with Antichrist, for the which fault we may vtterly refuse to communicate with them in Christe. The priests of diuels did celebrate in their sacrifices, the distribution of bread and the cuppe, as Iustinus Martir and Tertullian make mention. VVhat lette is there why wee may not vse the same ceremonies also? you will say wee haue a commaundement of the Lorde touching this ceremonie. Very well. And by the selfe same it appeareth that same thing to serue among the children of God to the seruice of Christe, which the wicked abused in the seruice of deuils, if the commaundement of Christ be added thereto, But it is the commaundement of Christ, that in our holie actions we institute and vse all things so as comlinesse and order be obserued, that faith may be edified.

The same maister Bucer **in another Epistle written to maister Cranmer Archbishop of Canturburie, sayeth on this sorte:** All true godly men may godly vse those rites which wicked men haue abused howsoeuer vngodly.

Bullinger **and** Gualter **in the Epistle before alledged, answering this question, whether we maye weare suche apparell as the Papists doe: say on this sorte:** If wee should haue nothing common with them, then muste we forsake all our churches, refuse all liuings, not minister baptisme, not say the Apostles or Nicene crede, yea and quite cast away the Lordes prayer, neither doe you borrow any ceremonies of them. The matter of apparell was neuer

taken

taken away at the beginning of reformation, and is yet reteyned, not by the Popes lawe, but by the kings commaũdement, as an indifferent thing of mere policie. Yea truely if you weare a cap or a peculiar kynd of apparell, as a ciuile and politique thing, it smelleth neyther of Iudaisme nor Monachisme: for these will seeme to separate themselues from the ciuile and common life, and accompte a meritorious deede in the wearing of a peculiar garment. So Eustachius Bishop of Sebastia, was not simply cõdemned for wearing a peculier kinde of garmente: but for that he did put religion in his garmẽt. The Cannons of the counsell of Gigren, Laodicen. and of the sixt cõsel, are wel knowne. If in case, any of the people be perswaded that these things sauoure of Papisme, Monachisme, or Iudaisme, let them be tolde the contrarie, and perfectly instructed therein. And if so be thorough the importunate crying out hereon before the people by some men, many be disquieted in their conscience, let them beware which so do, that they bring not greater yokes on their owne neckes, and prouoke the Quenes maiestie and bring many faythfull ministers in such daunger, as they cannot ridde themselues out of again. Hitherto Bullinger.

I haue the rather set downe these mens sayings at large, because they be both pitie, learned, and wholy to the cõfutatiõ of your assertion. Wherefore I conclude that a Christian magistrate may retaine any ciuill, politique or Ecclesiasticall orders and rites, of whomesoeuer they were inuẽted, or howsoeuer they haue bin abused, so that, First, they be not against the word of god: Secondly that iustification and remission of sinnes be not attributed vnto them: Thirdly that the Church be not troubled wyth the multitude of them: Fourthly that they be not deemed as necessarie and not to be changed: And last of all that men be not so tyed vnto them, but that by occasion they may be omitted, so that it be wythoute offence

and contempte.

Yet one thing must I admonish you of, that there is a difference to be made betwixte those things which were wholy dedicated to false gods, and to be vsed in the worshipping of them: and those things which were vsed in the false worshipping of the true God: for the Papists herein differ from the Gentiles, that they acknowledge and confesse the true God, and beleue the same articles of fayth that we do, but yet worship him not arighte, nor beleue on him in all poynts as the worde of God prescribeth: And therefore if things abused of the Gentiles, and inuented by them may be vsed of Christians, much more may things inuented and abused by Papists. But of thys matter I minde also to speake something in the seconde part of this Admonition.

b Iohan.6.38. Iohan.12.49. 1.Cor.11.23.

The twelfth. Then as God gaue vtterãce[b] they preached the worde only: nowe they reade homylyes, articles, Iniunctions. &c.

Here you quote in the margent the sixte of John vers. 38. where Christ sayth, That he came dovvne from heauen not to do his ovvne vvill, but the vvill of his father that sent him. Likewise the 12. of John vers. 49. where also he saith that he hath not spoken so himselfe, but the father that sent him gaue him commaundement vvhat he should say and vvhat he should speake. And the first to the Corinthians 11. Chapter vers. 23. where Saincte Paule sayeth that he receyued of the Lord that, vvhich he deliuered vnto them. No man denieth but that the worde of God only ought to be preached, and that as god giueth vtterãce, but do you meane that we may not studie for our sermons, or that we may speake nothing but the verie texte of Scripture, without amplifying or expounding the same? When I knowe your meaning herein, you shall

vnder-

vnderſtande more of my minde. In the meane time, this I am ſure of, that the homilies appointed to be read in the Churche, are learned, godly, agreeable to Gods worde, and more effectuall to edification than a number of your ſermons which conſiſt in wordes onely, and entreate of little elſe but of a cap, ſurpleſſe, &c. Archbiſhop, Lorde Biſhop &c. the ends whereof is not edification, but contention. Homilies readde in the Church haue alwayes bene commendable, and vſuall euen from the beginning, loke Auguſtine, Chryſoſtome and others: and why may not articles and Iniunctions beeing collected to the ſetting forth of true religion and good orders in the Churche be read there alſo as in a moſt meete place? but I perceyue you are enimies to reading, becauſe you loue ſo well to heare your ſelues talking, I will ſay no worſe.

The thirteenth and fourteenth. Then [c] it was painfull: nowe gainfull. [d] Then poore and ignominious: nowe riche and glorious. And therefore titles liuings and offices by Antichriſt deuiſed are giuen to them, as Metropolitane, Archbyſhop, Lords grace, Lord Biſhop, Suffragane, Deane, Archedeacon, Prelate of the garter, Earle, Countie Palatine, honor, high Commiſſioners, Juſtices of peace and quorum. &c. All which together with their offices as they are ſtrange & vnheard of in Chriſtes church, nay plainly [f] in Chriſts word forbidden: So are they vterly with ſpeed out of the ſame to be remoued.

c 1.Tim.3.1.
d Philip.4.11 2.Cor.6.4. 8.10.
f Mat.23.11.12 Luc.22.25. 1.Cor.4.1. 1.Pet.5.2.3.

It was then as it vſeth to be vnder the croſſe. And it is nowe as it vſeth to be when God doth bleſſe it wyth peace, quietneſſe, and godlie magiſtrates; And yet ſurely euen nowe it is more painefull, than gayneſull,

more

more ignominious than ryche and glorious: and that doe those knowe that beare the beate of the daye.
But it is the more paynefull and ignominious for you, who ceasse not with rayling and spitefull wordes in pulpits and at tables to depraue and backbite your brethren, and to trouble the whole state with your factiõs and dayly inuented newe opinions: the persecution of the sword ceaseth, but the persecution of the tung is extreame hot, and we who gaine so muche and be so glorious, are molested aswell by you as by the Papist, and Atheist: And therefore not verie glorious.

You adde and say, That therefore titles, liuings and offices, by Antichriste deuised, and giuen to them, as Metropolitane, Archbishop, Lordes grace, lorde bishop, suffragane, Deane, Archdeacon, prelate of the Garter, Earle, Countie Palatine, Justice of peace and quorum. &c. All which togither with their offices as they are straunge and vnheard of in Christes churche, nay plainly in Gods worde forbidden: So are they vtterly with speede out of the same to bee remoued.

Here you are in youre rage, but you shewe your ignorance, and contemptuous stomacke: you haue giuen sentence that the names of Metropolitane, Archbishop, &c. and their offices were deuised by Antichrist. Likewise that they are strange and vnheard of in Christes church: Also that they be plainely in gods worde forbidden: and last, that they are vtterlie with speede to be removed. If you can proue all these poynctes, it is tyme the churche were transformed, and the whole kinde of gouernement of this Realme altered. But if you cannot proue them, then

thers is it high tyme that such insolencie should be repressed, and perturbers of Churches and common weales reformed. Well, I must do the best I can, to impugne all these poyntes, which I might do sufficiently, if I should as barely denie them, as you haue affirmed them: But I will not deale so nakedly in so great a matter.

First therfore I proue, that the names of Metropolitane Archbishop, &c. be not Antichristian names, that is, names inuented by Antichrist, but moste auncient, yea that they were in the Churche long before the Gospell was publiquely embraced by any Prince or in any kingdom. Polydore Verg. lib. 4. *de inuento. rerum cap.* 12. sayth, that Clement in his booke entituled *Compendiaria in christianæ religionis*, testifieth, that the Apostle Peter did in euery Prouince appointe one Archebishoppe, whome all other bishoppes of the same Prouince shoulde obey: he sayeth also, that the same Archebishoppe was called Primas, Patriarcha and Metropolitanus: Peter was not Antichrist. Ergo the name of an Archebyshop is no Antichristian name.

Volusianus bishop of *Carthage*, who liued *Anno domini* 86. in one of his Epistles which he writ to Nicholas the first in the defence of the mariage of Priests, sayth, that Dionysius Areopagita, Saint Paules scholer, was by S. Paule made Archbishop of *Athens*.

Erasmus in his argument of the Epistle to Titus, saith that Paule made Titus Archebishop of *Creta*, but Antichriste was not in Paules tyme. Ergo the name of an Archebishop was not inuented by Antichrist.

I omit Anacletus a godly bishop of Rome, who liued *Anno domini*. 85. which in his Epistle *to.* 1. *conci.* diuers times maketh mētion of Archbishops, Patriarks, Primates, Metropolitans: and sayth, that S. Iames which was called Iustus, was the first Archbishop of Ierusalem.

I omit

Iomitte also Anicetus, who lined *An. domini.* 155. whiche lykewyse in his epistle maketh mention of Archbishops, bicause these epistles are not without iust cause suspected, eyther to be none of theirs, or else in diuers poyntes corrupted. But that notable and famous Councell of Nice, must be, and is of all wise and learned men nexte vnto the Scriptures them selues, reuerenced, esteemed, and embraced: that Councell celebrated *Anno Domini.* 330. (when as the Bishoppes of Rome were as yet learned and godlye men) bothe not onely allowe of the name, but also of the office of Metropolitane, Archebishoppe, Archdeacon, &c.

In the sixth Canon of that Councell it is thus written: This Councel doth determine him to be no Bishop, vvhiche is made vvithout the consent *Metropolitani Episcopi*, of the Metropolitane.

In the. 13. Canon mention is made of a Patriarke, and of an Archdeacon, diuers times, and his office therein diuers poyntes declared, as it is also in the seuenth Canon of the same Councell. In the. 25. Canon is named bothe Patriarke and Archebishop, and declared what authoritie they had in their prouinces, and in admitting of Bishops: So is it likewyse in the. 26. and. 27. Cannons of the same Councell.

Ambrose also, that olde and learned father, both alloweth the name and office of an Archebishop. *Lib. De dig. Sacerdo. cap.* 2.

Sozomenus likewyse Lib. 2. of his Ecclesiastical historie, Cap. 8. calleth Symeon Archbishoppe of *Seleuce*, and Basile the greate Metropolitane of *Cappadocia. Lib.* 3. *Cap.* 16.

Damasus calleth Stephen an Archedeacon.

Hieroime in his Epistle *Ad Euagrium*, hath this name Archdeacon.

Sextus in his decrees sayth, that Laurence the martyr

was

was an Archdeacon.

Sozomenus lib. 7. cap. 19. maketh mention of an Archdeacon, reading the Scriptures.

Socrates in the seuenth booke of his Ecclesiasticall historie speaketh of one Timothie an Archdeacon.

Augustine in his first booke *De moribus Ecclesiæ Catholicæ*, maketh mention of Deanes and their offices.

Hitherto Antichriste had not inuaded the Churche of Rome. But what shoulde I trouble you with anye mo authorities? Those that bee learned may easily vnderstande, that these names, Metropolitane, Archbishop, Archdeacon, Primate, Patriarke, and such lyke, be moste auncient and approued of the Eldest, best, and worthiest councels, fathers, and writers. And forasmuch as the originall and beginning of these names (suche is their antiquitie) can not be founde (so farre as I haue read) it is to be supposed that they haue their originall from the Apostles themselues: For as I remember Saincte Augustine hath this rule in his. 118. Epistle *Ad Ianua*. Those things that be not expressed in the scripture, & yet by tradition obserued of the whole Churche, come either from the Apostles, or from generall Councels, as the obseruing of Easter, the celebrating of the day of the Ascention, and of the cõming of the holie Ghost, and such like: very vnlearned therfore and ignorant be those, whiche so boldly affirme, that these names (vsed in the purest tyme of the Churche) be Antichristian.

Whether that the name of Prelate of the garter, Erle, Countie Palatine, Honour, high Commissioner, Justice, of peace, and Quorum, (beeing necessarie offices in this Common weale, partely for the honoure of the Prince and Realme, but especially for the good gouernement of all states and degrees of persones) bee Antichristian, lette those consyder, to whome GOD hathe committed the sworde of Gouernemente. Suche inso-

lent audacitie against states and lawfull regiment, is rather to be corrected with due punishement, than confuted by argument.

Lordes grace, lorde Bishop, honour &c. bée names of reuerence, teaching vs to acknowledge our dutie towardes oure superioures, and theyr authoritie ouer vs: and it is muche more to bée reprehended, not to gyue honoure to whome honour is due, than to receyue honour when it is due. You may and you please in verie auncient histories, and greate learned Fathers sée, as honourable and reuerente titles giuen vnto bishoppes, as these bée. And surely it is not Antichristian to be called by names and titles, not ambitiously soughte for, but orderly and lawfully giuen according to the condition and state of the place wherein a man is: But it is Antichristian, that is, proude, presumptuous, disdaynful, arrogant, and contemptuous, to refuse to giue to euery one that name and title that by lawe, ciuilitie and duetie of vs is required, and expresseth our reuerence, duetie, and obedience.

You woulde speake as muche of names of honoure and reuerence in other persons, if you durste bée so bolde with them, as you thinke you may be with some.

Nowe it foloweth to proue that the offices signified by these names, are not strange and vnheard of in Christes churche, neyther yet playnly in Gods word forbidden, that they are not to be remoued, but as most necessarie to be reteyned.

It is without all doubte, that bothe these names and offices haue bene in Chrystes Churche long before Nicene Councell, and that they haue hadde in the same, continuaunce euen to this daye, as partely it may bée gathered by that whyche I haue spoken before, and moste manyfestely by all Hystories, and learned writers from before that Councell of Nice, to this instant

houre,

houre, and therefore they little considered what they writte, when they set it downe, that these names and offices were strange and vnheard of, in the Churche of Christe.

These men contemning auncient writers, neuer read them, and that is the cause of suche vnlearned assertions.

Cyprianus Li. 1. Epi. 3. ad Cornelium, speaking of ỹ office of an Archbishop, saith on this sorte: *Neque enim aliunde hæreses obortæ sunt, aut nata schismata, quam inde quod Sacerdoti dei non obtemperatur, nec vnus in Ecclesia ad tempus Sacerdos, & ad tempus iudex vice Christi cogitatur: cui si secundum magisteria diuina obtemperaret fraternitas vniuersa, nemo aduersus Sacerdotum Collegium, quicquam moueret.* Neither haue heresies or schismes risen of any other occasion thā of that, that the priest of God is not obeyed, neither one priest for the time in the Churche, and one iudge for the time in steade of Chryst, thought vppon: to vvhome if the vvhole brotherhoode vvoulde be obediente according to Gods teaching no man vvoulde moue any thing agaynst the Colledge of Priests.

Cornelius beeing Bysshop of Rome, and hauing excommunicated certayne notorious wicked men, and afterwarde beeyng threatned and ill vsed at their handes, began to faynte, and to be weery of his office: Cyprian hearing thereof wrote comfortably vnto him, and willed him in any wise to proceede, shewing further what sectes and schismes ensueth in any prouince or dioceese, where as the Bysshops authoritie is despised: for in these wordes he speaketh not of the vsurped authoritie of the Bysshop of Rome ouer all Churches, but againste the insolencie of some, whiche despising their Metropolitane or Archebysshop, did with their factiousnesse trouble the Churche. For he would haue an Archebysshop in euery prouince, whiche shoulde beare the cheefe rule ouer the rest of the Clergie: and so doe the godlyest and best learned er-

pounde Cyprian.

The same Cypian wryting to one Florentius Pupianus, speaking in his owne behalfe, beeing Bysshop of Carthage, saythe on this sorte: *Unde schismata & hæreses obortæ sunt & oriuntur nisi dum Episcopus qui unus est, & Ecclesiæ præest, superbo quorundam præsumptione contemnitur, & homo dignatione dei honoratus, ab hominibus indignis iudicatur.* From vvhence haue heresies and schismes sprong heretofore, and vvherof spring they novv, but that the Byshop vvhich is one, and gouerneth the Churche, by the presumptuous disdayne of certen, is despised: and a man preferred by Gods allovvance, is examined and iudged by vnvvorthy men? For it is the cheefe and principall office of an Archebishop to keepe vnitie in the Churche, to compound contrōtions, to redresse heresies, schismes, factions, to see that Byshops and all other of the Clergie, whiche be vnder him, doe their duetie. &c. And therefore Hierome wryting vppon the first to Titus, saithe, that in the beginning a Byshop and a Priest was all one, but after that there began to arise factions in religion, & some saide they held of Apollo, some of Paule, some of Cephas, and some of Chryste, it was decrēde that one shoulde be chosen to beare rule ouer the rest, to whom the cheefe care of the Churche shoulo appertayne, and by whome sectes and schismes should be rut off.

Here a man may reason thus: the distinction of degrees began in the Churche, when men began to saye, I holde of Paule, I holde of Apollo. &c. But this was in the Apostles time. 1. Cor. 1. Therefore these distinctions of degrees began in the Apostles time.

The same Hierome in his Epistle *ad Euagrium*, teacheth, that the cause why one was chosen among the bishops to rule ouer the rest, was in *scismatis remedium ne vnusquisque ad se trahens Christi Ecclesiam rumperet*, to meete with schismes, lest euery one according to his owne fansie

fansie shoulde teare in peeces the Churche of Christe. And saythe further, that in Alexandria, from S. Marke vnto Heracla and Dyonisius Bishoppes, the ministers vsed to electe one among them selues, whome they placing in a higher degree called a Byshop, euen as an armie shoulde chose they⁊ capitaine, o⁊ Deacons shoulde chose one of them selues, whome they knewe to bee paynefull, and call hym an Archdeacon. *Hec Hierome.*

In all these places Hierome dothe not mayntayne the authoritie of one man ouer the whole Churche, but thinketh it necessarie that in euery Prouince there bee one to bee chefe ouer the reste fo⁊ vnitie sake, and fo⁊ rooting oute of contentions and sectes. And therefore *contra Luciferanos* he saythe, that onlesse this superioritie vvere, there vvould be as many schismes in the Church, as there be Priests.

Chrisostome writing vppon the twentith of Matthew, sayth: that the rebellious nature of man caused these distinctions of degrees, that one shoulde be an Apostle, another a Byshoppe, another a Minister, another a laye man: And that onlesse there vvere suche distinctions of persons, there could be no discipline.

And vpon the 13. to the Romanes he saythe, that bicause equalitie engendreth strife and contention, therefore superioritie and degrees of persons vvere appoynted.

It is not to be denied but that there is an equalitie of all ministers of Gods vo⁊de, *quoad ministerium*, touching the ministerie, fo⁊ they haue al like power to p⁊each the vo⁊de, to minister the sacramentes, that is to say, the vo⁊de p⁊eached, o⁊ the Sacraments ministred, is as effectuall in one (in respecte of the ministerie) as it is in another. But *quoad ordinem & politiam*, touching order and gouernemente, there alwayes hathe bene and muste bee degrees and superiozitie among them. Fo⁊

the

the Churche of God is not a confused congregation, but ruled and directed aswell by discipline & pollicie in matters of regimente, as by the worde of God in matters of fayth. And therefore well sayth master Caluine in hys Institutions Cap. 8. That the twelue Apostles had one among them to gouerne the rest, it was no maruell: for nature requireth it, and the disposition of man will so haue it, that in euery company (although they be all equall in power) yet that there be one as gouernour, by whom the rest may be directed. Where is no courte without a Consul, no Senate without a Pretor, no Colledge without a President, no societie without a master. *Hæc Caluin.*

Paule was superiour bothe to Timothie and Titus, as it may easily be gathered out of his Epistles written vnto them.

Titus had superioritie ouer all the other pastours and Ministers whiche were in Creta: for he had *Potestatem constituendi oppidatim presbyteros. ad Tit.* 1. The which place master Caluine expounding, sayth on thys sorte. *Discimus ex hoc loco, &c.* We learne of this place, (sayth he) that there was not suche equalitie among the ministers of the Churche, but that one bothe in authoritie and councell did rule ouer an other.

Timothie bare rule ouer all the other Ministers of the Churche of Ephesus: For Paule sayth vnto him. 1. Tim. 5. *Aduersus Presbyterum accusationem &c.* agaynste a Ministre receiue no acculation, onlesse there be two or three witnesses. In which worde Paule setteth Timothie a Iudge ouer the rest of the Ministers: and Epiphanius *Lib. 3. Tom. 1. contra hæresim Ærij*, plainly affirmeth Timothie superiour ouer the rest, by this selfe same place.

That this worde *Presbiter* in this place of the Apostle signifieth a Minister of the worde, both Ambrose, Caluine, and other learned writers declare.

Ignatius who was S. Johns scholer, and lyued in Chrystes

Christes time, in his epistle *ad Trallianos* speaketh thus of the authoritie of a Byshop ouer the rest: *Quid aliud est Episcopus quam quidam obtinens principatum, & potestatem supra omnes?* VVhat is a Bishop but one hauing power and rule ouer all? And in his epistle *ad Smirnensis*, he writeth on this sorte, *Honora quidem Deum vt authorem vniuersorum & Dominum: Episcopum autem vt sacerdotum Principem, imaginem Dei ferentem: Dei quidē per principatū: Christi vero per sacerdotium.* Honor God as the author and Lord of al things, & a Bishop as the chiefe of Preestes, bearing the Image of God: of God bicause of his superioritie: of Christ by reason of his preesthod. And a litle after, Let lay men be subiect to Deacons, Deacons to Priestes, & priestes to Bishops, the Bishop to Christ. And againe: Let no man do any thing vvhiche perteyneth to the Churche, vvithout the consent of the Bishop. And againe: He that attempteth to do any thing vvithout the Bishop breaketh peace, and confoundeth good order. The like saying he hath in his epistle *ad Magnesianos*. These three epistles doth Eusebius make mentiō of *Li.3.ca.35.& 36.* and *hiere. de viris illustribus.*

Iustinus Martir one of the most anncienté writers of the Greekes, in his second Apologie *ad Antoninum pium*, alloweth this superioritie, and calleth him that bare rule ouer the other ministers προεστοτα. Cirillus calleth him αρχιερα.

Theodoretus *li.5.ca.28.* writeth that Chrysostome beeing the Bishop of *Constantinople*, did not onely rule that Church, but the Churches also in *Thracia*, in *Asia* and in *Pontus*.

Theodoretus Episcopus Ciri in an epistle that he writ to Leo, saith of him selfe that he had gouernement ouer 800. Churches.

But what shall I neede to vse such proues in a matter so plaine and euident to all such as haue redde any thing

of antiquities: the best learned men of our dayes, and diligentest preferrers of the Gospell of Christ do with one consent (one or two of the latest writers excepted) acknowledge and confesse that this distinction of degrees and superioritie in the gouernement of the Church, is a thing most conuenient and necessarie.

Caluine in his institutions saith on this sort. That euerie prouince had among their Bishops an Archbishop, and that the counsell of Nice did appointe Patriarches whiche should be in order and dignitie aboue Archbishops, it was for the preseruation of discipline: Therefore for this cause especially were those degrees appointed, that if any thing shoulde happen in any particuler Churche whiche coulde not there be decided, it might be remoued to a prouinciall Sinode: If the greatnesse or difficultie of the cause required greater consultation, then was there added Patriarches togither with the synodes from whome there was no appeale but vnto a generall counsell: This kinde of gouernement some called *Hierarchiam*, an improper name and not vsed in the Scriptures: For the spirite of God will not haue vs to dreame of dominion and rule in the gouernement of the Church: But if (omitting the name) wee shall consider the thing it selfe, we shall finde that these olde Bishops dyd not frame any other kinde of gouernement in the Church, from that which the Lorde hath prescribed in his vvorde: Caluine here misliketh this name *Hierarchia*, but he alloweth the names & authoritie of Patriarks and Archbishops, and thinketh the gouernement of the Church then vsed not to differ from that which God in his worde prescribeth.

Hemidgius in his Enchirid. sheweth, that these degrees in the Church be necessarie, and that discipline can not be kepte without them. And he addeth that their Churche kepeth this forme, *nec mouetur* (saith he) *anabaptistarum ac libertinorum effrem libidine, qui ecclesiam Christi barbaricum*

rieum quendam hominum cœtum, sine ordine fingunt, cum habeat nostra ecclesia non solum exemplũ Apostolicæ & purioris ecclesiæ, verum etiam mandatum spiritus sancti omnia ordinatè & decenter ad ædificationem faciendi. Neither is our Church moued with the licentious libertie of Anabaptists and Libertines, which faine the Church of Christe to be a barbarous confused societie without order, seeing that our Church hath not only the example of the Apostolicall and most pure Churche, but also the commaundemente of the spirite of God to do all things orderly and decently to edifie. Wherefore thus I conclude with the very wordes of that worthy man (who hath so well deserued of thys Church of Englande) master Foce, In the ecclesiasticall estate wee take not away the destinction of ordinarie degrees such as by the scripture be appoynted or by the Primitiue Churche allowed, as Patriarches or Archbishops, Bishops, Ministers & Deacõs, for of these foure we especially read as chiefe: In which foure degrees, as we graunt diuersitie of office, so we admit to the same also diuersitie of dignitie: neither denying that which is due to eche degree, neyther yet mainteining the ambition of any singuler person. For as we giue to the minister place aboue the Deacon, to the Bishop aboue the Minister, to the Archbishop aboue the Bishop, so we see no cause of inequalitie, why one minister shold be aboue another minister, one Bishop in his degree aboue another Bishop to deale in his dioces: or one Archbishop aboue another Archbishop: And this is to keepe an order duely & truely in the Church, according to the true nature and definition of order by the authoritie of Augustine *libro de ciui. Ordo est parium dispariumq; rerum sua cuiq; loca tribuens dispositio.* Hitherto master Foce.

Now let ꝑ indifferent reader iudge whether these offices be strange & vnheard of in the Church of Christ or no.

Concerning the offices of an high commissioner & Iustice of peace, how necessarily they be committed to some

of the best and wisest of the Clergye, what vice by them is brideled, what inconuenience met with, what necessarie discipline vsed, those knowe that be wise and haue experience in publique affaires and gouernment. There is no worde of God to proue why these offices maye not concurre in one man. But it is the commission that troubleth these men, as for peace they are at defiance with it.

To be shorte, they say that all these offices be plainely in Gods word forbiddē, and they alledge, Mat. 23. Luke. 22 1. Cor. 4. 1. Pet. 5. The places of Mathewe and Luke, be answered before, Christe beateth downe ambition and pride, and desire of bearing rule, as he did before when he saide, be ye not called *Rabbi*, and call no man father, be not called doctors, he doth not condemne the names, but the ambition of the minde. In the 1. Cor. 4. it is thus written. Let a man thus thinke of vs as of the ministers of Christ, &c. The ministers of the worde in deed are not to be esteemed as Gods, but as the ministers of God. Some among the Corinthians, gloried in their ministers, and attributed to much vnto them: hereof came these factiōs, I holde of Paule, I of Apollo. &c. This teacheth your adherēts and disciples, not to attribute to much to you, and such as you are, or any other minister of Gods worde: It maketh nothing agaynst the names or authorities either of Archbishop, Lorde Bishop, or any other that you haue named, who be the ministers of Christ, and ought so to be esteemed.

The place of S. Peter ca. 5. is this, Feede the flocke of god. &c. not as though you were lordes ouer the flocke. &c. Peter here condemneth hautinesse, contempt and tyrannie of pastours towards their flockes: he doth not take away lawfull gouernment; The pastor hath rule and superioritie ouer his flocke, but it must not be tyrannicall.

These be but verye sclender proofes that ye names and offices of Archbishops, Lord Bishops, &c. be plainely forbidden

bidden by the word of God.

Surely you had thoughte that no man wold euer haue taken paines to examine your margent. I am of Hemingius opinion in this pointe, that I thinke this your assertiō smelleth of plaine Anabaptisme: and surely if you had once made an equalitie, (suche as you phansie) among the Clergie, it would not be long or you attempted the same amōg the laytie, let thē take heede *Tūc tua res agitur &c.*

The fourtenth. Then ministers were not so tyed to any forme of prayers inuented by man, but as the spirit[g] moued them, so they poured forth hartye supplications to the Lorde. Now they are bounde of necessitie to a[h] prescripte order of seruice, and boke of common prayer, in whiche a greate number of things contrary to gods word are conteined, as baptisme[i] by women, priuate[k] communiōs, iewish[l] purifiengs, obseruing[m] of holydayes &c. patched (if not altogether, yet the greatest pece) out of the popes portuis.

g Rom. 8. 26. 1. Timo. 1. 2.

h Damasus the first inuenter of this stuffe, well furthered by Gregorie the seuenth.

i Math. 28. 19. 1. Cor. 14. 35. The first appointer hereof was Victor. 1. Anno. 198.

k 1. Cor. 11. 18.

l Act. 15 10.

m Exod. 20. 9.

To proue that ministers were not so tyed to any forme of prayer inuented by man, but that as the spirite moued them, &c. you quote, Rom. 8. and the 1. Timo. 2. In the eight to the Romaines the words be these: Likevvise also the spirite helpeth our infirmities, for vve knovve not vvhat to pray, as vve ought, but the spirite it selfe maketh request for vs, vvith sighēs vvhiche cannot be expressed. This place speaketh nothing against any prescripte forme of prayer, for then it shoulde dissalowe the Lords prayer, but it teacheth vs that it is the spirite of God that sturreth vs vp to pray, and maketh vs earnestly poure out our suppli-

cations vnto God. And this the spirite worketh aswell by prescripte prayers as by prayers sodenly inuented. The wordes to Timo. Epist. 1. ca. 1. verse. 2. are farre fetched, and nothing to the purpose: the words be these, vnto Timothie my naturall sonne in the faith, grace mercy and peace from God our father, and from Christ Iesu our lord: What maketh these words against any prescripte forme of prayers? peraduenture you woulde haue alledged the firste to Timo. 2. I exhorte therefore that firste of al supplications. &c. which maketh directly against you.

If you meane by praiers inuented by man, such prayers as man inuenteth against the worde of God, as prayer for the dead, praier vnto sainctes, and suche like, then it is true that you say: But if you meane suche prayers, as by godly men be framed according to the holy scriptures, whether they be for matters perteining to the life to come, or to this life, then you shewe your ignoraunce, for it is manifest that there hath bene alwayes in the Church of Christ, a prescripte forme of publique prayer, as it appeareth in Iustinus Martir, *Apollo. 2. pro christianis* and other aunciente fathers: neither did euer any learned or godly man, or reformed Church finde faulte herewith, or not greatly commend the same, excepte onely the sette of Anabaptists.

Damasus was a good Byshop, and therefore no good thing by him appointed, to be disalowed, but he did not first ordeyne a prescripte forme of publike prayers, he only added some thing therevnto, as *Gloria patri &c.* to the ende of euerie psalme: and decreede that psalmes shoulde be song aswell in the nighte time, as in the day tyme in euerie Churche: but they were song in the Church before, and as I haue said there was a prescripte forme of praier in Iustinus Martirs time, who was long before Damasus.

Gregorie added the Letanie onely. I muse what you meane to write so manifest vntruthes.

You

You note not here, neyther are you able, any prayer in the whole Communion booke, wherin there is any thing not agreeable to Gods woꝛd. We may say as Saint Augustine saith in his. 121. epistle written *ad Probam viduam*, *Et si per omnia precationum sanctarũ verba discurras quãtũ existimo nihil inuenies, quod nõ istã Dominica cõtineat, & cõcludat oratio. Vnde liberũ est aliis atq; aliis verbis, eadem tamen in orando dicere, sed non debet esse liberum alia dicere.* And if thou runnest thorough all the vvordes of the holy prayers, I suppose thou shalte finde nothing vvhiche the Lordes prayer doth not conteyne and comprehende: therfore vve may in other vvords speak the same things in our prayers, but vve may not speake contrarie things.

But you say, **A number of things cõtrary vnto gods woꝛd are conteyned in this boke, as baptisme by women, priuate communiõs, Jewish purifyings, obseruing of holidays &c. patched, if not altogither, yet the greatest peece out of the Popes poꝛtuis.**

Vere is not one prayer in all the whole cõmuniõ booke founde fault with, and yet your quarrell is against a prescripte forme of prayers inuented by man.

You marueilously forget your selfe, and confusedly go from matter to matter, without any consideration.

Digressing therefore from prayers conteyned in the communion booke, you come to other matters in ꝑ same, against Gods woꝛd as you say, and first you alledge baptising by women.

I denie baptising by women to be expressed in that booke and whẽ you haue proued it to be necessarily gathered out of the same, then shall you heare my iudgement therof.

Your places of scripture alleaged against it, are not of sufficient force to proue your purpose. Christe in the. 28. of Mathewe sayde to his disciples, goe and teache all nations, baptising them in the name of the father. &c.

Ergo

Ergo women may not baptise, I say this argumente followeth not, no more than this doth, Ergo pastors may not baptize, for it is manifest that an Apostle is distinct from a pastor.

The seconde place you doe alledge is. 1. Cor. 14. where Paule sayeth, It is a shame for women to speake in the congregation: Paule sayeth not that it is a shame for women to speake at home in private houses, for women may instructe their families: yea and they may speake also in the congregation in tyme of necessitie, if there be none else there that can or will preache Christ, and hereof we haue examples.

If women do baptise, they baptise in private houses, not in the congregation.

Surely you are able to marre a good matter for lacke of skilfull handling.

You say in your margent that Victor An. 198. did first appoint that women might baptise. By this ye adde more credite to the cause than you are aware of. For Victor was a godly bishop and a martir: and the Church at that time was in greate puritie not beeing long after the Apostles time. But truly I can finde no suche thing in all his decrees: only this he sayth, that such as be converted of the Gentiles to the faith of Christ, in tyme of necessitie, or at the pointe of death, may be baptised at any tyme in any place, whether it be in the Sea or in a riuer, or in a pond, or in a well, so that they make a confession of their faith. He maketh no mention at all of any baptising by women: and therfore you haue done your cause greate iniurie.

The seconde thing you mislike is priuate communions. And you quote the. 1. Cor. 11. In which chapter saint Paule reproueth the prophanation of the supper among the Corinthians by banquetting and contempte of theyr brethren, and he exhorteth one of them to tarrie for an other: But how can you applie thys to your purpose?

I know

I knowe not what you meane by priuate Communion: If you meane the receyuing of one alone, there is none such allowed in the boke: If you meane because it is ministred sometime vpon occasion in priuate houses, I see not howe you can call it priuate in respecte of the place, if the number of communicants be sufficient. You muste explicate your selfe, before I can tell what you meane.

There is nothing in the Communion boke touching the Communion, contrarie to that place of S. Paule by you quoted, to my knowledge.

The Cõmunion exhibited to sicke persons is allowed both of Peter Martir, and Bucer, (as in the other treatise I haue declared) and consonant to the custome of Christes Churche, euen from the Apostles time, as it is to be seene in olde writers.

The third is, the Iewish purifyings (as you terme it) you cite for that purpose Act. 15. where Peter speaking agaynst certaine of the Pharisies, which beleeued and taught that it was needefull for the Gentiles which were conuerted, to be circumcised, and to obserue Moses lawe, saith on this sort: Novv therefore vvhy tempt ye God, to lay a yoke on the disciples necks. &c. how any thing here conteyned, prohibiteth womẽ after they be deliuered frõ the great danger and paynes of childe bearing, to giue in the congregation thankes for their deliuerance, let the godly Reader iudge. Surely this is no Iewishe purifying, but christian giuing of thãks, most consonant and agreable to the word of God But hereof also something more is to be spoken in another place.

Fourthly, you mislike obseruing of holy dayes: And you alledge Exod. 20. Six dayes shalte thou labour and do all thy vvorke.

To obserue any day superstitiously, or to spende any day vnprofitably, is flat agaynst not this cõmaundement

onely, but others also in the holye Scriptures. And I woulde to God it were better loked vnto. But to abstayne any day from bodily labour, that we may labour spiritually in hearing the worde of God, magnifying his name, and practising the workes of charitie, is not, either agaynst this, or any other commaundement. For I thinke the meaning of this commaundement is not so to tye men to bodily labour, that they may not intermit the same to labour spiritually: For then how coulde we preachers and students excuse our selues? how mighte the people lawfullye come to our Sermons and Lectures in any of the fyre dayes? But of this thing also occasion will bee ministred to speake more hereafter.

In the ende you adde (patched, if not altogither, yet the greatest peece oute of the Popes Worthis.)

To this I answere briefly, it maketh no matter of whom it was inuented, in what booke it is conteyned, so that it be good and profitable, and consonant to Gods worde. Well sayth Ambrose, *Omne verum a quocunque dicitur, a spiritu sancto est.* All truthe, of vvhomsoeuer it is spoken, is of the holy ghost.

The fiftenth and sixtenth. Then [n] feeding the flocke diligently, nowe teaching quarterly: then preaching [o] in season & out of season, now once in a moneth is thought sufficient, if twice it is iudged a worke of supererogation.

n 1. Pet. 5. 2.

o 1. Tim. 4. 2.

These be but wordes of pleasure: God be thanked, there be ministers (& such as you mislike of) which feede their flocks diligently, and preach in time and out of time, according both to S. Peters, and S. Paules meaning.

But

But you muſt vnderſtande that he doth not alwayes ſéde the beſte, nor take the greateſt paynes, whiche preacheth moſte often, but he that preacheth moſte learnedly, moſte pithily, moſte orderly, moſt diſcretely, moſt to edifying.

It may be that he whiche preacheth but once in the moneth taketh more paynes for his ſermon, hath more pith and learning in his ſermon, edifyeth more by hys ſermon, than you doe for all your ſermons, in all your ſermons, or by all the ſermons that you make in the whole yeare, be they neuer ſo many. For what is it to preache euery day, and to ſpende the time with words onely, or with bitter inuectiues agaynſt certaine trifles, and agaynſt ſuperiours? Suche ſermons doe not edifie, but deſtroy, doe not worke in the heartes of the hearers faythe and charitie, but eyther contempte of religion, or elſe contempte of ſuperiours, contempte of good orders, yea hatred, malice, vndiſcrete wrath, coloured with a pretence of zeale. Truely ſuche ſermons ſeldome or neuer worke anye good effecte: many women in London coulde on that ſorte occupie the tyme. Wherefore I am fullye perſwaded that he commeth nearer to the fulfillyng of the mynde of the Apoſtle, which diligently ſtudying, and labouring continually for knowledge, dothe orderly, learnedly, and effectually preache once in the moneth, than ſuche as backbiting at other mennes tables, running all the day long vppe and downe the ſtreetes, ſeldome or neuer ſtudying, doe negligently, vnorderly, verbally (if I may ſo terme it) preache euery day twice. And yet I knowe the oftner a man dothe preache (the former circumſtances beeing conſidered) the better it is. But of euery one it will be required according to his talent: and not he that ſpeaketh moſte, but laboureth moſte to ſpeake, not he that preacheth moſte often, but that preacheth moſte

paynefully, truely and diligently, shall in that day bee best accepted.

What learned and auncient father maister Whithead hath sundrie times lamented in my hearing (and I think there be other of his friendes hath heard the same) the lose, friuolous, and vnprofitable preaching of diuers Ministers in London: And I woulde to God it were better loked vnto: then I thinke verily we shoulde haue lesse contention and more religion.

The seuentenly and eyghtenth. Then nothing taught but gods word, now princes pleasures, mens deuises, popishe ceremonies & Antichristian rites in publike pulpits defended. Then they ᵖ sought them, now they seeke theirs.

Phil. 2. 20. 21.

It had bene well to haue let vs vnderstand what these princes pleasures be, what mens deuises, what popishe ceremonies, what Antichristian rites, for nowe you haue but slaundered both the prince, and the whole state of religion, in this Church by publike authoritie established: wherefore vntill you shewe some particulers, thys shall be my answere, that *Spiritus Dei neque est mendax neque mordax.* The spirite of God is neyther a lyer nor a slaunderer.

It is but your pleasure thus generally to say, That then pastors sought their flockes, nowe they seeke theirs: For it is well knowne that there be pastors which seeke their flockes, and not theirs.

Hitherto (thankes be vnto God) in all this discourse, there is not one peece of false doctrine of any substaunce ascribed to this Churche of Englande by these libellers, and therfore it hath (as God will) the first note of the true Church of Christ, that is, puritie of doctrine.

Admo-

Admonition.

These and a great many other abuses are in the ministerie remaining, which vnlesse they be remoued, and the truth brought in, not onely Gods iustice shall be poured forth, but also gods Churche in this realme shall neuer be buylded. For if they whiche seeme to be workemen, are no workemen in deed, but in name, or else work not so diligently and in such order as the workmaister commaundeth, it is not onely vnlikely that the building shall goe forwarde, but altogether impossible that euer it shall be perfited. The way therfore to auoyde these inconueniences, and to reforme these deformities, is this: Your wisedomes haue to remoue Aduousons, Patronages, Impropriations, and Bishops authority, claiming to themselues therby right to ordein ministers, and to bring in that old and true election, whiche was accustomed to bee made by the congregation. You muste displace those ignorant and vnable ministers alreadye placed, and in their roomes appoynt suche as bothe can and will by Gods assistance feed the flocke. You muste plucke downe and vtterly ouerthrow without hope of restitution, the court of Faculties, from whence not only licences to enioy many benefices are obteyned, as Pluralities, Trialities, Totquots. &c. but all things for the most part, as in the courte of Rome are set on sale, licences to marye, to eate flesche in

q Act. 1.26. & 6.2.3. 14.13.

r 1.Pet.5.2.

tymes prohibited, to lye from benefices and charges, and a great number beside, of suche lyke abhominations. Appoint to euery congregation a learned & diligente preacher. Remoue Homilies, articles, iniunctions, a prescript order of Seruice made out of the Malle booke. Take away the Lordshippe, the loytering, the pompe, the idlenesse, and liuings of Bishops, but yet employ them to such ends as they were in the olde Churche appoynted for. Let a lawful and a godly Seigniorie loke that they preach, not quarterly or monthly, but continually: not for filthy lucre sake, but of a readie minde. So God shal be glorified, your consciences discharged, and the flocke of Christ (purchased 'wyth his owne bloud) edified.

Act. 20. 28.

Answere.

What these great abuses by you hitherto alledged be, I trust you doe now fully vnderstand: Surely except such factious libellers, such stirrers vp of schismes, such disturbers of the peace of the Church, such contemners of those that be in authoritie, be not only remoued, but repressed, God wil not only of his iustice punish the magistrates of this realme for their carelesnesse in this behalfe, but also Gods gospel wil therin be as much defaced with factiõs, schismes, and heresies, as euer it was in the Popes tyme with superstition & idolatrie. For surely these men that would be counted such perfect buylders, be but vndermyners and destroyers, and instruments of some greedy guts, and lusty roysters, who to maynteyne their pryde

and

and ioylitie, ſæke for the ſpoyle of the Churche, and in dæde the vtter ouerthrowe both of learning and Religion.

For take from Biſhoppes their landes and their authoritie, let euery pariſhe elect their owne miniſter, remoue Homilies, Articles, Iniunctions, appoynte no preſcript order of ſeruice (that is to ſay) let there be no order preſcribed to any man, no lawe to directe him or controle him, but let euerye miniſter doe what he lyſte, ſpeake what he liſt, alter what he liſt, and ſo oft as him liſt: to be ſhort, let euery miniſter be king and Pope in his owne pariſhe, and exempted from all controlement of Biſhop, Magiſtrate, and Prince, and you ſhall haue as manye kyndes of Religion, as there is pariſhes: as many ſectes, as miniſters: and a Churche miſerably torne in pæces with mutabilitie and diuerſitie of opinions.

Doe you not ſæe what they ſhote at? Would they not bæe free from all Magiſtracie? Doe they not moſte ambitiouſlye deſyre that them ſelues, whiche they condemne in others? that is, Lordeſhippe and ſuperioritie. For who thinke you ſhoulde bæe chiefe in euerye Pariſhe, and directe the reſte? Surely euen the miniſter. The Pope neuer requyred greater authoritie ouer all Chriſtendome, than they ſæke to haue ouer their pariſh. The Pope and hys Clergye dide neuer more earneſtly ſæke and deſyre to bæe exempted from the iuriſdiction of Ciuile Magiſtrates, than theſe menne doe bothe from Eccleſiaſticall and Ciuile. Princes, nobles, and Magiſtrates were neuer brought into greater ſeruitude and bondage, than theſe men ſæke to laye vppon them. Wherefore you that be in authoritie, if you loue the peace and proſperitie of the Churche of Chriſte, if you deſyre the good ſucceſſe of the Goſpell, if you will preſerue the ſtate of this Realme, if you thinke it neceſſarie to haue good Magiſtrates, to haue good lawes and orders

in

in a common wealth, if you esteeme learning, and seeke to preferre it, if you hate anarchian, confusion, anabaptisme, if you allowe of your owne condition, and like of a kingdoome better than of a popular state: Then prouide betime some speedie remedie for these and suche like kinde of men: and if the religion you haue established be good, if the orders and lawes you haue made be conuenient, let them not be written againſt, spoken againſt, nay openly contemned and broken, without sharpe and seuere punishment: suffer not suche as execute them to be contemned, hated, discouraged, and oftentymes trumped by some superiours: Eyther let your lawes be maintayned as lawes, or else deliuer vs from our dutie in executing and obeying of them.

Touching the Courte of Faculties I cannot say much, for I haue no great experience of it, and lesse knowledge in the lawe, notwithstanding bycause by lawfull authoritie it is allowed in this realme, I can not but reuerently iudge of it, for in such matters I thinke it a poynte of modestie to suppose the best, and to abstayne from condemning of that gouernement, whyche is allowed as conuenient. If there be faultes in the officers they maye be corrected.

The places of Scripture quoted in this margent be answered before, except that of the .20. of the Actes, which proueth nothing in controuersie at this time.

Admonition.

Nowe to the seconde poynte whiche concerneth ministration of Sacramentes. In the olde tyme the worde was preached, before they were ministred, nowe it is supposed to be sufficient if it be read. Then they were ministred in

r Math. 3. 12.

publique

publique assemblies, nowe in priuate houses. Then by ministers onely, now by midwiues and deacons, equally. But bicause intreating of both the sacraments togither, we should deale confusedly, we will therfore speake of them seuerally. And fyrst for the Lordes Supper, or holie Communion.

u Mark.1.5. 1.Cor.11.18.

w Mat.28.19. 1.Cor.4.1.

Answere.

The seconde erternall note of the true Churche of Christe is ministring of the Sacraments sincerely: you would proue that this Churche of Englande hath not the Sacramentes sincerely ministred: Firste by three generall reasons pertaining to both the Sacramentes: then by certaine abuses whiche you finde severally in eyther of them.

The first generall reason is this: In olde time the worde was preached before the Sacraments were ministred: nowe it is supposed to be sufficient if it be read.

To proue that the worde was preached before the sacraments were ministred, you alledge ẏ third of Mathew verse.12. VVhich hath his fanne in his hand, and vvil make cleane his flovver, and gather his vvheate into his garner, but vvill burne vp the chaffe vvith vnquencheable fyre.

I vnderstand not how you can of this place conclude, that there must be of necessitie preaching and not reading before the administration of the Sacraments. If you say, Iohn preached vnto suche as came vnto his Baptisme, and readde not vnto them, therefore of necessitie there must be preaching, and not reading, I denie the argument, for it is a common rule that we may not conclude a generall doctrine of a singuler or particuler example:

and I am sure it is agaynst all rule of Logicke.

But howe if it may be proued, that Iohn did baptise some without preaching vnto them? In that thirde chapter of Mathewe, verses. 5. and. 6. we reade that all Ierusalem and all *Iudaea*, and all the region round about Iordan, went out to be baptized of him, and that they were baptized of him in Iordane, confessing their sinnes, but we reade not that he did immediately before preache vnto them: and verses. 13. 14. 15. it is manifest, that he did baptize Christe without preaching. This is but a slender proofe you vse, therby to condemne the sincerities of our sacraments and administring of them in this Churche.

There is no man I thinke whiche doth not allowe of preaching before the administration of the Sacraments. But it is not therwith ioyned *tanquam de necessitate sacramenti*, as of the necessitie of the sacrament, neyther is there any thing here alledged, for preaching before the administration of the Lords supper. In deede we reade not that Christ did preache immediatly before the distribution of the Sacrament of his bodie & blood to his disciples, onely he told them, that some of them should betray him, & that he had greatly desired to eate that passeouer with them.

This I write to shewe youre blynde and vnlearned collections, not to disalowe preaching in the administration of the Sacraments.

But I woulde gladly learne why you doe so greately mislyke of reading the Scriptures, I hope you be not Zwingelidians: Is not the worde of God as effectuall when it is read, as when it is preached? or is not reading, preaching?

Isidorus sayeth, that reading bringeth great profite to the hearers.

Tertulian sayeth when we come togither to the reading of the holy Scriptures, we feede oure faythe with those heauenly voyces, we rayse vp oure affiaunce, we

faſten our hope. And againe he calleth the reading of the Scriptures, the feding of our fayth. But what nede I ſpeake any more of a matter ſo manifeſte. You flatly ioyne with the Papiſt in this: For in the confutation of the Apologie of the Churche of Englande, mayſter Harding calleth reading of the Scriptures to the people in the Churche, a ſpirituall dumbneſſe, and a thing vnprofitable.&c. That to reade the ſcriptures in the Church is no newe thing, but moſt auncient, and grounded vpon Gods worde, it is manifeſt by that whiche is written in the fourth of Luke, where the Euangeliſt ſayeth, that Chriſt on the Sabboth day going into the ſynagoge accoſding to his accuſtomed manner, roſe vp to reade, and there was deliuered vnto him the booke of the Prophete Eſaye, and aſſone as he opened the Booke, he founde the place where it was written, *Spiritus Domini ſuper me.&c.* The Spirite of the Lord vpon me.&c. Likewyſe in the thirteenth of the Actes, we reade that Paule and other of his companie beeing in the Synagoge on the Sabboth day, was ſent vnto by the rulers of the Synagoge, *Poſt lectionem legis & Prophetarum*, after the reading of the lavv and the Prophets, to know if they would make any exhortation to the people.

Iuſtinus Martir *Apolog. 2. pro Chriſtianis*, ſayeth, that in his time the manner was on the Sabboth daye when the people were gathered togither to haue the Scriptures read in the publique congregation, and in the time of publike Prayer for the ſpace of one whole houre.

Origine writing vpon Iohua, Homel. 15. ſayeth, that the Bookes of the olde Teſtamente were deliuered by the Apoſtles to be read in the Churches. Cyprian lib. 2. Epiſt. 5. ſayth: The reader ſoundeth out the highe and heauenly vvords: he readeth out the Goſpell of Chriſt.&c. Chryſoſtome vppon the Actes Hom. 19. The Miniſter and common Miniſter ſtandeth vp, and cryeth vvyth a

loude voyce, saying: Kepe silence, after that the reader beginneth the prophecie of Esay. Augustine speaking to the people sayth: Yee heard vvhen the Gospell vvas read, yee heard erevvhile vvhē it vvas read if ye gaue eare to the reading, dearely beloued, vvee haue heard in the lesson that hath ben read. But of reading bothe scriptures and prayers I haue spoken before and minde to speake something hereafter: For my part I muse what you meane in this poynt so to iumpe with the Papists.

The seconde generall reason is this: Then sacraments were ministred in publique assemblies, nowe in priuate houses.

The places of Scripture whereby you proue that Sacraments were then ministred in publique assemblies, be taken out of the first of S. Marke, and. 1. Cor. 11. which places of Scripture proue, that Iohn did baptize openly, & that the Lords Supper vvas ministred in the publique congregation, but neyther of them doth conclude that these Sacraments may not also be ministred vpon any occasion in priuate houses: For what sequele is there in this reason: all the countrey of *Iudea*, and they of *Ierusalem*, wente out vnto him, and were baptised of him in the riuer of Iordan, confessing their sinnes, Ergo, Baptisme may not be ministred vpon any occasion in priuate houses? you may as well conclude, that none ought to be baptized, but in the riuer of Iordan, and none but suche as be able to confesse their sinnes, and so you shoulde seclude children from Baptisme, as the Anabaptistes doe.

Baptisme was ministred in Cornelius house. Actes 10. The place is not of the substaunce of the Sacraments.

To the. 1. Cor. 11. it is answered before. Surely this Churche of England doth not permit the sacraments to be ministred in priuate places, except there be a cōgregation, and then not vsually, but only in certaine cases.

The

The thirde generall reason is this: Then by ministers onely: nowe by midwiues and deacons equally.

That then the Sacramentes were ministred onely by ministers, you alledge the 28. of Mathewe, whiche place is answered before. Likewise. 1. Cor. 4. Let a man so thinke of vs as of the ministers of Christ, and dispossers of the mysteries of God. Here is not one worde for your purpose. Except you take mysteries for sacraments, which if you do, you are much deceyued: for by the worde, mysteries, here, he vnderstandeth the worde of God and Gospell of Christe, as all learned writers do interprete it. We reade in the 8. of the Actes that Philip being a Deacon did baptize: we reade also that Moses wyfe did circumcise. But where doth this Churche of England allow any woman to baptize, or deacon to celebrate the Lordes supper: and if it did, the dignitie of the Sacraments doe not depende vpon the man, be he minister or not minister, be he good or euill. Let euery one take heede that they doe not vsurpe that authoritie wherevnto they be called.

Those be your generall reasons, which in deede bee no reasons, but bare wordes. Your particuler reasons wherby you seeme to proue that neither of the sacramentes bee sincerely ministred, be these that followe. And first concerning the Lordes supper you reason on this sort.

Admonition.

They had no introite, for Celestinus a Pope brought it in, about the yeare. 430. But we haue borrowed a peece of one out of the Masse booke.

Answere.

What you vnderstand here by the introite, certaynlie I knowe not: The first thing that we say at the Communion is the Lordes prayer, which Celestinus did not inuente, but Christe, Mathew. 6. nor first vse in the celebration of the Lordes Supper, but the Apostles, as we reade in good Chronicles: nerte vnto that is a very godly and necessarie prayer, worthie to bee sayde in the celebration of suche a mysterie, and therefore no matter at all who inuented it, or brought it in: And yet Celestinus was a godly Bysshoppe, and the Church of Rome at that time had the substaunce of the Sacraments according to Gods worde, neither was there any superstition mixed with them: notwithstanding I know not any introite of Celestinus inuention that we haue in our order of the Communion: for the introite that he appoynted was one of the Psalmes, as Volaterranus, Gratianus, and Polydorus Vergilius doe testifie. And we haue not any Psalme in the celebration of the supper, if we had, it were not to be reproued.

This I am sure of, that it is not euill because it is in the Masse booke, excepte it be repugnaunt to the worde of God: For the Lordes prayer, some of the Psalmes, the Gospels and Epistles, the Nicene creede, &c. be in the Masse booke, and yet good, so is there some other good prayers in it also.

Admonition.

They read no fragments of the Epistle and Gospell, we vse both.

Answere.

And what faulte can you finde in that? Is not the whole

whole Scripture, and euery peece of it profitable to edifie: can the Scripture at any tyme in the open congregation be read out of season, being in a knowne toung? but I thinke your quarrell is at reading, not against the Epistle and the Gospell.

Alwayes in the Churche there hath bene read the scriptures in the celebration of the mysteries, and I am sure the Gospell was not wont to be read from the one ende to the other at one tyme. Well, it is but your opinion without reason, that the Epistle and Gospell ought not to be read at that time: for you bring no proofe, and I thinke the contrarie. First, because they be scripture, and tende to edifie: secondly, because it hath bene the maner of long time, euen since Alexanders time. *Anno.* iii.

The thirde. The Nicene creede was not read in their communion, we haue it in ours.

The Nicene Creede, and euery parte of it is grounded vppon the worde of God, it was collected by that famous Councell of *Nyce*, to confounde that detestable heresie of the Arrians, and therefore meete to bee read in all Christian congregations, neither can any mislike it, but Arrians and suche lyke, of the which sects you giue iuste suspitions that you bee fautours. Thys Creede in this forme was not framed in the Apostles tyme, because the heresie of Arrius was not then hatched. And therefore no good reason to say, it was read in the Apostles tyme at the Communion, *Ergo* it ought not to be read nowe. But this argument is intollerable, the Nicene Creede is read at the Communion, therefore the Communion is not sincerely ministred. All these three reasons bee taken *ab authoritate negatiue*, and therefore of no force, excepte we will also graunte these to bee true, and suche lyke, *scilicet*. When they had

no christian Princes, and therefore we may haue no christian Princes. Then they had no ciuill or politike lawes, *Ergo* we ought to haue none. Then the Churche had no externall peace, but was vnder persecution, *Ergo* it should haue no peace nowe. Then Christians had no propertie in nothinge but all thinges were common, *Ergo* no man may haue any thing of his owne, but common to other: we doe not reade expressely, that children were then baptized, therefore they oughte not to be baptized nowe (for so doe the Anabaptistes reason) neyther do we reade that women did then receyue the Supper, therefore they ought not to doe it nowe: with infinite other as absurde as these.

The fourth. There was then accustomed to be an examination of the communicats, which nowe is neglected.

Nowe proue you, that there was then any examination of communicants? If there had bene eyther commaundement or example for it in scriptures, I am sure you woulde not haue left it vnquoted in the margent: S. Paule sayth 1. Cor. 11. *Probet homo seipsum*, Let a man examine himselfe, &c. But he speaketh of no other examination: wherefore this reason of yours is altogither friuolous and without reason.

And yet I doe not disallowe the examination of communicants, so there be a discrete respect had of the persons, places, and other circumstances, neither it is neglected in this Churche of Englande, but by learned and discrete ministers, with learning and discretion vsed. But note, I pray you, the force of this argument: some ministers neglect to examine the communicants, *Ergo* the Communion is not rightly and sincerely ministred: as though the examination of the communicants were

of

of the ſubſtance of the ſacrament. If you woulde reaſon after your accuſtomed manner, you ſhould rather cõclude thus, the Apoſtles were not examined when they receyued the Communion, neither is it expreſſed in ſcriptures that they examined others, therefore there ought to bee no ſuch examination: this is your vſuall manner of reaſoning, but it is childiſh, vnleſſe it were to conclude damnation or ſaluation.

The fifth. Then they miniſtred with common and vſuall bread: nowe with wafer cakes brought in by Pope Alexander, being in forme and ſubſtance like their God of the alter. a Act. 2. 46. Act. 20. 7.

The place you alledge Act. 2. (which is this) And they cõtinued dayly with one accorde in the Temple, and breaking bread at home, did eate their meate togither with gladneſſe and ſingleneſſe of harte, maketh as muche for your purpoſe as it maketh for the Papiſts falſe communion, for they alledge it to proue that the ſupper may be miniſtred with bread onely: But learned interpreters and eſpecially Walter Caluyne, denie this place to bee mente of the miniſtration of the ſupper: howſoeuer it is vnderſtanded, it doth not neceſſarily proue that the ſacrament was then miniſtred in common and vſuall bread, for there is no mention made of the kinde of bread. The place alledged out of the twentith of the Actes, ſpeaketh of bread, but not of any one certaine kinde of bread: The truth is, that it ſkils not what kinde of bread is vſed, leuened or vnleuened ſo it be breade: although it were to be wiſhed for the auoyding of ſuperſtitiõ, that common and vſuall bread were vſed, and alſo that the forme were altered, and the quantitie encreaſed. But theſe things are not *de ſubſtantia ſacramenti*, and therefore not ſufficient to proue that the ſupper is not ſincerely miniſtred.

If any thinke better of one kinde of bread than of another in the ministratiō of the sacrament, it is their error, and derogateth nothing from the order of administratiō. Master Caluine in his Institutions, cap. 19. sect. 72. touching this matter writeth on this sorte: *Caterum in manū accipiant fideles necne: inter se diuidant, an singuli quod sibi datum fuerit, edant: calicem in Diacon manū reponant, an proximo tradant: panis sit fermentatus, an azymus: vinum rubrum, an album: nihil refert: hæc indifferentia sunt, & in ecclesiæ libertate posita.* But whether the faithfull take it in their hands or no: whether they deuide it among them selues or euery one eate that which is giuen vnto them: whether they giue the cup to the deacon, or deliuer it to him that is nexte, whether the bread be leuened or vnleuened: the wine red or white, it makes no matter: These be indifferēt things, and put in the libertie of the Church. Master Bucer likewise in his censure vppon the booke of common prayers is of the same iudgement, his wordes be these: The thirde chapter is of the substance, forme, and breaking of bread, which all do well ynough agree with the institution of Christ, whom it is manifest to haue vsed vnleuened bread, and easie to be broken, for he brake it and gaue to his disciples peeces of the bread broken: Touching the forme and figure, whether it were rounde or square, there is nothing declared of the Euangelistes. And bycause thys bread is vsed only for a signe, and not for corporall norishment, I see not, what can be reprehended in this description of the bread whiche is in this booke, except some would peraduenture haue it thicker, that it may the more fully represent the forme of true bread.

Alexander lined Anno. 111. and was a good and godly Bishop: It is reported in some writers that he appointed vnleauened bread to be vsed in the Eucharist, bycause that Christ himselfe vsed the same, according to the lawe written Exod. 12. Deut. 16. But that he brought in wa-

ter

ser cakes, or appointed any certayne forme of bread, you cannot proue, neyther doth any credible authour write it.

These words that you vse (like their God of the alter) be slaunderous and false, we are as far from thinking the bread to be our God as you, and teach as sounde doctrine touching this sacrament: And therefore you shew of what spirit you be.

The sixth. They receyued it sitting: we kneeling, according to Honorius decree. c

Mat. 26. 20.
Mar. 14. 18.
Luc. 22. 14.
Iohn. 13. 28.

The places of Scripture that you quote in the margẽt to proue sitting at the Communion, declare that Christe and his Disciples sat at the table, but that proueth nothing. For you might as well haue sayde, they receiued after supper, we before dinner: thei at night, we in the morning: they after meate, we before meate: they in a priuate house, we in the open Church: they being al men and in number .xij. we togither with women, not strictly obseruing the number of twelue or any other number aboue three or foure.

This your argument toucheth them as well as it doth vs, whiche receyue it standing or walking. But to sitte, stande, kneele, or walke, be not of the substaunce of the sacrament: and therefore no impediments, why it may not be sincerely ministred.

It behoueth humble and meeke spirits, in such indifferente matters, to submitte them selues to the order of the Church appointed by lawfull authoritie, and not to make schismes and contentions in the Church for the satisfying of their owne fansies.

Touching kneeling at the Communion, it forceth not who did first appointe it (although I can finde no suche decree made by Honorius) it is the meetest manner of

receiuing this sacrament in mine opinion, being commõly vsed in prayeng and gyuing of thanks, both which are annexed to this sacrament, and are to be required in the Communicants, & therfore I thinke this to be a good reason: the meetest gesture for prayeng and thanks giuing is kneeling: but those that receiue the Eucharist, pray and giue thãks, Ergo the meetest gesture for them is kneeling.

The onely perill is adoration, which may aswell be committed sitting or standing: But wherefore then serueth preaching? there is as muche daunger of contempte the one way, as there is of adoration the other waye. In such matters Christian magistrates haue authoritie to appoint what they thinke most conuenient, and the same must be obserued of those that be *pacifici*, and not *contentiosi*. But of sitting and kneeling at the Communion more is to be spoken hereafter in the seconde parte.

c
Mat. 26. 26. Mar. 14. 22. 1. Cor. 11. 24.

The seuenth. Then it was deliuered generally, and indefinitely, Take ye, and eate ye: we particulerly, and singulerly take thou & eate thou.

Here is a high matter in a lowe house: he that saith take ye, and eate ye, doth he not also say in effecte, take thou, and eate thou? Doth not the plurall number include the singuler? Christ Matth. 6. saith *sic igitur modum orate vos*, praye ye on this manner. May we not therefore say pray thou on this manner, if we speake to one singuler person? So speaking to all his Apostles he saith *Ite in vniuersum mundum*, Goe ye into all the vvorlde.

We vse the plurall number when we speake to many ioyntly, we vse the singuler number when we speake to one seuerally: and forasmuche as euerie one that receiueth this sacramente, hath to applie vnto him selfe the benefits of Christes death and passion, therefore it is cõuenient to be sayd to euery one, Take thou, eate thou:

But

But this obiection is so ridiculous, that it is more worthy to be hissed at, than to be confuted.

The eight. They vsed no other words but such as Christ left: we borrowe from Papists, the body of our Lorde Iesus Christe whiche was giuen for thee. &c.

From whence soeuer these words were borrowed they were well borrowed, for it is a godly prayer, and an apt application of that sacrament, and putteth the communicants in minde of the effecte of Christes passion exhibited vnto them by that sacrament, and sealed with the same, if it be worthily receyued.

It maketh no matter from whome we receyue any thing so it be godly, profitable, and consonant to the scriptures. But I pray you tell vs what Pope inuented these words, The body of our Lorde Iesus Christ. &c.

The ninth. They had no Gloria in excelsis in the ministerie of the sacrament then, for it was put [f] to afterwarde. We haue nowe.

[f] Telesphorus in Anno. 130.

It is the common consent of ecclesiasticall histories, that the Apostles did celebrate the Lords supper with the Lords prayer, and yet we do not read that Christ did so: you also teache that the supper ought not to be ministred without a Sermon, and in the ministration thereof you vse diuers prayers and other orders which Christe vsed not: Can you spye a mote (if it be a mote as it is not) in another mans eye, and can you not perceiue a beame to be in your owne? There is nothing conteined in Gloria in excelsis, but the same is taken out of the scriptures, and to be vsed of all true Christians.

Telesphorus whome you note in the margent, to haue added to the supper of the Lorde, Gloria in excelsis, in the yeare of the Lord. 130. was a good Bysshop, and the Church of Rome as yet pure in doctrine and vnspotted with heresie.

The tenth. They tooke it with conscience, we with custome.

This is but your presumptuous and arrogant iudgement, who dare take vpon you to giue this generall sentence so generally vpon this whole Church of Englande, for you make no exception, but set vs *ad oppositum* to thē.

If you say some take it without conscience, I thinke you say truly, and so did some of them, as Iudas. But if you say all or the most parte, you goe beyonde your commission, and make your selues iudges of other mens consciences contrarie to the rule of Christ, Math. 7. Luke. 6. and of Pauls. Rom. 2. & 14. 1. Cor. 4. and of James the. 4.

The eleuenth. They shut mē by reason of their sinnes, from the Lordes supper. We thrust thē in their sinne to the Lords supper.

g 1. Cor. 5. 11.

The place that you alledge out of the fifte Chapter of the firste to the Corinthians, whiche is this, But nowe I haue written vnto you, that you companie not togither: if any that is called a brother be a fornicator. &c. doth not particularly touch the secluding of men by reason of their sinnes from the communion, but generally prohibiteth true Christians to haue any familiaritie or friendship with any suche notorious offender.

If you were not with malice blynded, you might easily vnderstande, that by the order and rules of thys

Church

Church of Englande, all notorious & knowne offenders, euen such as S. Paule here speaketh of, are secluded from the Lordes supper. But peraduenture your meaning is, that no man shoulde be compelled to the Communion at any time, wherein you greatly gratifie the Papistes, and shew your selfe a good patrone of theirs: when you shew any reason why men may not be compelled to come to the Communion, then you shall be aunswered: In the meane time you are worthy of your fee.

The twelfth. They ministred the sacramentes plainly, we pompeously, with singing, piping, surplesse, and cope wearing.

This is a very slender reason to proue that the sacrament of the Supper is not sincerely ministred, beeause there is singing, piping, surplesse and cope: whē you shew your reasons agaynst that pompe which is now vsed in the celebration of that sacrament, you shall heare what I haue to say in the defence of the same. I thinke that there is nothing vsed in the administration thereof, that doth in any respecte contaminate it, or make it impure: As for piping it is not prescribed to be vsed at the Communion by any rule, that I knowe. Singing I am sure you do not disalowe beeing vsed in al reformed Churches, and an arte allowed in scriptures, and vsed in praysing of God by Dauid. Of surplelle & cope I haue spoken before, and will speake more hereafter as occasion is ministred.

The thirteth. They simply as they [h] receiued it from the Lorde. We, sinfully mixed with many inuentions and deuises.

h 1. Cor. 11. 23.

There is no suche inuentions or deuises of manne mixed with the Supper of the Lorde, as can make it

it sinfull, beeing all perteining to edifying, and to good and decent order, and nothing there appointed to be done, contrarie or not agreable to the Scriptures. Caluine him selfe sayth in his Institutions. Li. 4. ca. 10. That those things which be partes of decencie, commended vnto vs by the Apostle, though they be prescribed by man, yet are they gods traditions and not mans, as kneeling at solemne prayer and suche like. The supper it selfe in all poynts of any momente is ministred nowe in this Churche of Englande, euen as Christ delinered it, as the Apostles vsed it, and as the Primatiue Churches continued the same.

These be all the reasons you vse to proue that the sacramente of the Supper is not rightely and sincerely ministred, whereof some be impious, some ridiculous, and all of them vnworthy any confutation.

Admonition.

And as for baptisme, it was ynough wyth them, if they had water, and the partie to be baptised sayth, and the minister to preache the worde and minister the sacraments. Now we must haue Surplesses deuised by Pope Adrian, Interrogatories ministred to the infant, Godfathers and Godmothers, brought in by Higinus, holy fonts inuented by Pope Pius, crossing and such like peeces of Poperie, which the Churche of God in the Apostles time neuer knew (and therfore not to be vsed) nay (which we are sure of) were and are mans deuises, brought in long after the puritie of the primatiue Church.

i
Act. 8. 35. 36. 37.
Act. 10. 47.

An-

Answere.

The impurities you finde in the administration of baptisme be these, surplesse, Interrogatories ministred to the infãt, godfathers, & godmothers, holy fonts, crossing. Touching the surplesse and such like apparel I haue spoken before sufficiently: the first inuẽtor of it (whiche you say to be Pope Adrian,) doth make it neyther better nor worse, & yet it was vsed long before Adrians time, neither can you proue him to be the first inuenter therof. It is certain that suche kind of vesture hath ben vsed in the ministration of the sacramẽts, long before any corruption of doctrine toke place in the Churche, as it appeareth bothe by Hierome in his firste boke *aduersus Pelagi.* where he maketh manifeste mention of a white garmente vsed in the administration of sacrifice, by the Bishop, priest, and deacon. And also Chrysostome *Hom.6.* to the people of *Antioche*, who speaketh of the lyke garment worne in the Churche. Those that aunswered the examiner, doe but childishely cauill at these two places, whiche in deede be plaine of themselues and euident, and so is that of Hieromes also vpon the. 44. of Ezechiell, The religion of God hath one habite in the ministration, and an other in cõmon vse and life. Reade the place considerately, & it shal easily appeare, that Hierome meaneth as wel of Christian ministers, as of Iewish priests.

But of the vse of this and other apparell prescribed in this Churche to bee worne by ministers, I haue spoken partely before, and am readie to speake more as occasion shall be offered. In the meane tyme, the Surplesse is not of the substaunce of Baptisme, neyther requyred as necessarie to the administration therof, but as comely and decent.

Interrogatories to be ministred to the infante, be not strange, neither lately inuented, but of great antiquitie.

For Dionysius Areopagita in his booke entituled *de cœlesti hierar.* and seuenth chapter, speaking of the baptising of infants, and of their sureties or godfathers, and answering to certaine prophane deriders (as he termeth them) which sayd, that one was baptised for an other, bicause the godfather did promise and answere for the childe, speaketh thus in the name of the godfather. *Neq; enim hoc ille ait, Ego pro puero abrenunciationes facio, aut fidei Sacramenta profiteor, sed ita puer renuntiat & profitetur, id est, spondeo puerum inducturũ, cum ad sacram intelligentiã venerit, sedulis adhortationibus meis, vt abrenũtiet contrarijs omnino, profiteaturq; & peragat diuina quæ pollicetur.* Neither doth he say this, I renounce for the chylde, or professe the sacraments of fayth, but in this sort the chylde doth renounce or professe, that is to saye, I promise so to enstructe the child, when he commeth to the yeares of discretion, with dayly exhortations, that he shall renounce all contrarye thinges, and professe and performe those heauenly things which he doth promise.

Augustine also in his Epistle written *ad Bonifacium*, answering this question, why, seyng wee dare promyse nothing of the infants behauior & maners when he commeth to mans state, yet when he is brought to baptisme, and the question is asked of those that offer hym to bee baptised, whether the infant beleeue or no, they answere that he doth beleeue, sayth on this sorte: *Nisi sacramenta quandam haberent similitudinem. &c.* Excepte Sacraments had a certain similitude & likeneſse of those things wherof they be sacraments, they were no sacraments at all, and by reason of this same similitude oftentimes they are called by the names of the things themselues: therfore as after a certẽ maner of speking, the sacramẽt of the body of Christ is the body of christ, the sacrament of the bloud of christ is the bloud of Christ, so the sacramẽt of the faith is faith, neither is it any thing else to beleeue, than to haue faith:

and

and therfore vvhen answere is made that the infant doth beleeue, not hauing as yet faith in deede, it is answered that he doth beleeue for the sacramente of faythe, and that hee doth conuert himselfe vnto God for the sacramēt of conuersion, bicause the answere it selfe doth perteine to the celebration of the sacrament. And a little after he saythe: *Itaq; paruulū, & si nondum fides illa quæ in credentiū voluntate consistit, iam tamen ipsius fidei sacramentū, fidelem facit. Nam sicut credere respondetur, ita etiam fidelis vocatur, non rē ipsā mente annuendo, sed ipsius rei sacramentū percipiendo.* Therfore although that faith vvhich consisteth in the will of the beleeuers, dothe not make the childe faythfull, yet doth the sacrament of that fayth make him faythfull: for euen as it is answered that he dothe beleeue, so is hee also called faythfull, not by signifying the thyng it selfe in hys mynde, but by receyuing the sacrament of the thing.

By these two authorities it is manifest that Interrogatories were ministred to infantes at the time of theyr baptisme, and that they had sureties, which we call godfathers that answered for them, and in their name.

It is also manyfest by these authorities, that godfathers or sureties were required at the baptising of Infants: whiche Tertullian also signifieth in his booke *de baptismo*. But you your selfe confesse godfathers to bee of great antiquitie in the Church of Chryste, for you say that Higinus brought them in, and Higinus was the nynthe Bysshop of Rome, and liued *Anno*. 141.

You may aswell finde faulte with Pulpit and Church, as with the fontes, and the reason is all one. In the tyme of the Apostles they dyd not baptise in basons, as you do now, but in riuers and other common waters, neither was there in the Apostles tyme any Churches for Christians, or pulpits to preache in, and therefore you had best to plucke downe Churches and pulpits, and to baptise in common riuers and waters.

Touching crossing in baptisme, I wil onely recite vnto you the opinion of master Bucer, which is this: *Signum hoc non tam quod est vsus in Ecclesijs antiquissimi, quam quod est admodum simplex, & præsentis admonitionis crucis Christi, adhiberi, nec indecens nec inutile existimo: si adhibeatur modo purè intellectum, & religiosè excipiatur, nulla nec superstitione adiuncta, nec elementi seruitute, nec lenitate, aut vulgari consuetudine.* I thinke it neyther vncomely nor vnprofitable to vse the signe of the crosse, not onely bicause the vse thereof is very aunciente, but also bycause it hath an expresse signification of the passion of Chryste: so that it be purely vnderstoode, and religiously receyued vvithout any superstition, or seruitude of the element, or lenitie, or common custome.

Admonition.

To redresse these, your wisdomes haue to remoue (as before) ignorant ministers, to take away priuate communions and baptismes, to enioyne deacons and midwiues not to meddle in ministers matters, if they doe, to see them sharpely punished. To ioyne assistaunce of elders and other officers, that seeing men wyll not examine them selues, they may be examined, and brought to [n] render a reason of theyr hope. That the statute agaynst wafer cakes may more preuayle than an Iniunction. That people be appoynted to receyue the sacrament, rather sitting, for auoydyng of superstition, than kneeling, hauing in it the outwarde shew of euill, from [o] whiche we must abstayne. That excom-

n 1. Cor. 11. 28. 2. Peter. 3. 15.

o 1. Thes. 5. 22.

excommunication be restored to his old former force. That papists nor other, neyther constrainedly nor customably, communicate in the mysteries of saluation. That bothe the sacrament of the Lords Supper and Baptisme also, may be ministred according to the auncient puritie and simplicitie. That the parties to be baptized, if they bee of the yeares of P discretion by themselues and in their owne persons, or if they be infantes by their parents (in whose roome if vpon necessarie occasion they be absent, some one of the congregation, knowing the good behauiour and sounde fayth of the parents,) may both make rehearsall of their fayth, and also if their fayth be sounde, and agreeable to holye Scriptures, desyre to be in the same baptysed. And fynally, that nothyng be done in this or any other thing, but that whiche you haue the expresse warrant of Gods worde for.

P
Mat. 3.6.

Answere.

In déede it is to be wished, that ignorannt ministers were remoued, if there were a sufficient number of such as be learned, to place in their romes. As for priuate Communions, I know none allowed in this Church.

Priuate baptismes are allowable by Gods worde, and there is neyther precepte, nor example to the contrarie in Scripture.

If Deacons or Widwyues meddle further than they ought to doe, good reason it is they shoulde bée punished,

and that sharpely.

Youre Eldership is not for this tyme and state, as it is before declared, and yet maye menne bee compelled to render a reason of theyr faythe if any be doubted of: although youre places quoted for that purpose proue no suche thing. For Paule the. 1. to the Corinth. xi. Chap. 28. willeth a man to examine himselfe before he eate of that breade. &c. and not to be examined of any other. Peter. 1. Epist. ca. 3. Pl. 15. willeth euery christian man to be ready without feare in time of persecution, to render a reason or defence (for the Greke is πρὸς ἀπολογίαν) of his fayth, & not at all times to euery man, as maister Caluine him selfe noteth vpon that place.

Of the authoritie of statutes and Iniunctions, it perteyneth not to my faculte to determine, I leaue that to suche as list to contende with the Prince for hir authoritie in suche cases. This only I saye, that if it be breade, whether it be wafer cake, or loafe breade, the matter is not great, as it is before declared.

Of sitting and kneeling at the Communion, I haue spoken before: kneeling is no shewe of euill, but of an humble, reuerent, and deuoute minde.

Of excommunication you haue spoken nothing hitherto, and therfore it commeth in here out of place, we shall haue afterwarde more occasion to speake of it.

Surely the Papistes haue to thanke you, that you woulde not haue them constrayned to come to the Communion: This one lesson of libertie hathe made all the stubborne and stiffenecked Papistes in Englande, great patrons and fautours of your booke: you mighte as well haue sayd that you woulde haue euery man freely professe what religion he list without controlement, and so set all at libertie, which is your seeking.

The Sacraments are ministred in as great puritie & simplicitie as euer they were, since ther was any Church

esta-

eſtabliſhed, neyther are you able to proue the contrarie.

I muſe what you meane to ſaye on this ſorte: The parties to be baptized, if they bee of the yeares of diſcretion.&c. You knowe that in this Churche of England none tarrie for Baptiſme ſo long, except it bee in ſome ſecrete congregation of Anabaptiſts. The place alledged out of the thirde of Matthew, telleth howe they that were baptized, confeſſed their ſinnes, it ſpeaketh nothing of any confeſſion of fayth.

It is well, that you admitte ſome to aunſwere for the Infant in the abſence of the parente, and why not in his preſence too? what Scripture haue you, that the parente at the baptizing of hys childe, ſhoulde make a rehearſall of hys fayth, and deſire that his childe ſhould bee therein baptiſed? Thys I deſire to knowe for myne owne learnyng, for I neyther remember anye ſuche thing in Scripture, neyther yet in anye auncient wryter: I doe herein but deſyre to bee inſtructed.

I knowe not what you meane, when you ſaye, (That in the abſence of the parentes ſome one of the congregation knowing the good behauiour and ſounde faith of the parentes, may both make a rehearſall of their faith: and alſo if their fayth be ſounde and agreeable to holie Scriptures, deſire in the ſame to be baptiſed.) What if the parentes be of euill behauiour? what if it be the chylde of a drunkarde, or of an harlot? What if the parentes be Papiſts? what if they be heretikes? what if they erre in ſome poynte or other, in matters of faythe? ſhall not their children be baptized? herein you haue a further meaning than I can vnderſtande: and I feare, fewe doe perceyue the poyſon that lyeth hydde vnder theſe wordes. Maye not a wycked father haue a godly childe? Maye not a Papiſte or heretike haue

a belee-

a beléeuing sonne? Will you seclude for the parents sake, (beeing himselfe baptised) his séede from baptisme? Surely, your fansies, nay your daungerous errours will burst out one day in more plaine maner.

This reformation you séeke for and desire, were rather a deformation, naye a confusion: and whilest you will nothing to bee done but that for the whiche there is expresse warrant in Gods worde: you your selues prescribe that whiche is not to be found in all Gods worde.

Admonition.

Let vs come nowe to the thirde part, whiche concerneth ecclesiasticall discipline: the officers that haue to deale in this charge, are chiefely three, Ministers, Preachers, or Pastours, of whome before. Seniors or elders & Deacons. Concerning Seniors, not onely their office, but their name also is out of this englishe Churche vtterly remoued. Their office was to [q] gouerne the Churche with the reste of the ministers, to consult, to admonishe, to correcte, and to order all thinges appertayning to the state of the congregation.

[q] Actes. 14. 4. 1 Cor. 12. 29.

Answere.

What Scripture haue you to proue that suche Seniors as you meane, and Deacons had any thing to doe in Ecclesiasticall discipline? I thinke the onely discipline that we haue in the whole newe Testament (except you will make admonition and exhortation a part of it) is excommu-

communication: and the execution of that is onely committed to the ministers of the worde. Math. 16. Ioh. 20. Examples hereof we haue. 1. Cor. 5. 1. Tim. 1. and Tit. 3. Ambrosius in his seconde Booke De officijs Cap. 27. testifyeth the same. Theodotus bysshop of Laodicea, did by himselfe alone excommunicate both Apollinaries, for keeping companie with that wicked Sophister Epiphanius, as Sozomenus writeth Lib. 6. Cap. 25. So did Ambrose excommunicate Theodosius the Emperour, and is therfore in all stories greatly commended. I reade in the fifthe Chapter of the firste to the Corinthians, that the incestuous Corinthian was excommunicated publiquely in the presence of the whole Congregation. But I reade neyther of Senior nor Deacon called as officers to the same. Saint Paule himselfe sayth: *Ego quidem ut absens corpore, præsens spiritu, iam decreui tanquam præsens &c.* I truly as absent in the bodie, but present in spirite, haue determined as present, that he &c. Which manifestly argueth, that *Ius excommunicandi* was in Paule and not in the rest. But all is Scripture that you speake how farre so euer it is from the true meaning and sense of the Scripture.

To proue that the office of Seniors was to gouerne the Churche with the reste of the ministers, to consult, to admonishe, to correcte and to order all thynges appertayning to the state of the Congregation, you alledge Actes 14. and the firste Cor. 12. In the 14. of the Actes it is written, that Paule and Barnabas ordeyned Elders in Antioche in euery Churche, but there is not one worde spoken of their office, and therefore that texte seruyth not youre purpose. You haue alleaged this selfe same place twice before, to proue that no minister of the worde ought to bee placed in any Congregation, but by consente of the people, and that the election of ministers ought to bee by the congregation: Nowe you alledge it

to proue the office of your Seniors: can it both be ment of Seniors, and of the ministers of the worde, beeing as you saye, distincte offices? will you thus dallie with the Scripture, and make it a nose of waxe (as the Papists tourneth to wreste and writhe it whiche waye you liste? Here you muste needes confesse eyther contradiction in your selues, or falsification.

In the .2. to. Saincte Paule sayeth, that God hathe ordeyned in the Churche, firste Apostles, then Prophetes, thirdely teachers, then them that doe miracles, after them the giftes of teaching, helpers, gouernours, diuersities of tongues: here is not one worde of the office of Seniors, neyther yet of their names: For this worde, gouernours teacheth vs, that Christe hath ordeyned in his Churche some to beare rule and to gouerne, but whether and in euery congregation or no: whether ministers of the worde or other: whether magistrates or Seniors, it is not here expressed: howsoeuer it is, it maketh nothing for your purpose.

I knowe that in the primatiue Churche they had in euerye Churche certaine Seniors, to whom the gouernement of the Congregation was committed, but that was before ther was any christian Prince or magistrate that openly professed the Gospell, and before there was anye Churche by publique authoritie established, or vnder Ciuile gouernemente. Bothe the names and offices of Seniors was extinguished before Ambrose tyme, as hee himselfe dothe testifie, writing vpon the fift of the first to Timo. I tolde you before that the diuersitie of tyme and state of the Churche requireth diuersitie of gouernement in the same. It can not bee gouerned in tyme of prosperitie, as it is in tyme of persecution: It maye not be gouerned vnder a christian Prince, which doth nourish and mayntayne it, as it may bee vnder a tyraunt, when it is constrayned to flee and seeke corners: It can not bee gouerned.

uerned in a whole Realme, as it may be in one little Cittie or towne: it can not bee gouerned when it is dispersed thorowghe many places, as it maye be when it is collected into some one narrowe and certaine place: To be shorte, it can not be gouerned when it is full of hypocrites, Papists, Atheists, and other wicked persons, as when it hath verie fewe or none suche: As commonly it hathe not in tyme of persecution, when the golde is as it were by fyre tryed from the drosse. Yée that according to thys diuersitie of the forme, state, and tyme of the Churche, dothe not allowe a diuersitie of gouernemente, to the confounde and not edifie. I praye you what Seniors coulde you haue in moste parishes in Englande fitte for that office? But wyse, not wylfull men haue to consider this: God hath giuen the chiefe gouernement of his Churche to the Christian Magistrate, who hath to consider what is moste conuenient: and we must therwith be contente, so that nothing be done agaynst fayth, and the commaundement of God.

Admonition.

In stead of these Seniors in euery Church the Pope hath brought in, and yet we maintein the lordship of one man ouer sundry churches, yea ouer many shires. Rom. 12. 8.

Answere

You alledge in the margente these wordes, in the. 12. to the Ro. (He that exhorteth, let him vvayte on exhortation, he that distributeth, let him doe it vvith simplicitie, he that ruleth, vvith diligence: hee that shevveth mercie

vvith cheerefulnesse.) To proue that in steade of these Seniors in euery Churche the Pope hathe broughte in, and wee net maynteyne the Lordeship of one man ouer manye Churches. &c. I knowe not howe this geare hangeth together, or to what purpose you shoulde alledge that place: It neyther proueth, that in euery Churche there was Elders, neyther that in place of them the pope hathe broughte in the Lordship of one man ouer manie Churches.

I haue proued before in my aunswere to youre thirteenth and fourteenth reason, that this Lordshippe of one man (as you terme it) but in deede lawfull iurisdiction) ouer sundrye Churches, was not the inuention of anye Pope, but of greate antiquitie in the Church of Christe, allowed by that famous Councell of Nice, and practised since of moste godly and learned fathers.

In the nynth Cannon *Concil. Antio.* it is thus written, *Per singulas regiones Episcopos conuenit nosse Metropolitanum Episcopum solicitudinem totius Prouinciæ gerere, propter quod ad Metropolim omnes vndique qui negotia videntur habere concurrant, vnde placuit eum et honore præcellere, & nihil amplius præter eum cæteros Episcopos agere, secundum antiquam à patribus nostris regulam constitutam, nisi ea tantum quæ ad suam Diœcesim pertinent. &c.* It behoueth the Bishoppes in euery countrey to knovve their Metropolitane Bishop to haue care ouer the vvhole Prouince: and therefore all suche as haue any businesse muste come to their Metropolitane Citie: vvherefore it pleaseth this Councell, that hee also excell in honoure, and that the other Bishoppes doe nothyng vvithout him, (according to the aunciente rule prescribed by our forefathers) but those thinges onely vvhiche pertayne to his ovvne Dioces. &c. Thys Councell was about the yeare of our Lorde. 345.

Admo-

Admonition.

These Seniors then, because their charge was not ouer muche, did execute their office in their owne persons, without substitutes. Our Lorde Bishops haue their vnder officers, as suffraganes, Chauncellors, Archdeacons, Officials, Commissaries, and such like.

Answere.

You barely affirme without anye proofe, that these Seniors then did execute their offices in theyr owne persons without substitutes: But your bare word is not of sufficiente credite, although I thinke you will make a great difference betwirte Seniors and Bishops: For they whom you call Seniors, had no authoritie to preach, or to minister the sacraments, as Bishops haue.

That Bishops might haue substitutes and had so, it is manyfest in the. 13. Cannon *Anciram concily*, whyche was aboute the yere of oure Lorde three hundred and eighte, and before Nicene councell, where we reade on this forte: *Vicarys Episcoporum (quos greci chorepiscopos vocant) non licet vel presbyteros vel diaconos ordinare, sed nec presbyteris Ciuitatis, sine Episcopi precepto, amplius aliquid ordinare, nec sine authoritate literarum eius in vnaquaque parochia aliquid agere.* It is not lavvfull for Byshops substitutes (vvhome the Gretians do call felow Byshops, or coadiutors) to order either prieſtes or deacons, neither is it lavvfull to the prieſtes of the Citie, vvithoute the Byshops authoritie to commaunde any thing elſe, or vvithoute the authoritie of his letters to do any thing in any parishe.

It is manyfest hereby that Bishops then had Deputies: whether you will call them Chauncellors, Com-

miſſaries.&c. the matter is not great. To contend for the name when the thing is certayne, is a note of a contentious perſon.

Admonition.

Touching Deacons though their names bee remaining, yet is the office fouly peruerted and turned vpſide downe, for their duetie in the primatiue Church, was to f gather the almes dy-
f Rom.12.8. ligently, and to diſtribute it faythfully: alſo for the ſicke & impotent perſons to prouide paynefully, hauing euer a diligent care, that the charitie of godly men were not waſted vppon loyterers g and idle bagabounds. Nowe it is the
g 2.Theſ.3.10. firſt ſteppe to the miniſterie, nay rather, a mere order of prieſthoode.

Anſwere.

In the whole. xij. chapiter of the Epiſtle to the Romanes, there is not one worde to proue the office of a Deacon to conſiſt in gathering almes, and diſtributing the ſame, neither yet dothe he ſpeake there of the office of a Deacon, no more dothe he in the thirde Chapiter of the ſeconde Epiſtle to the Theſſalo. Lorde God what meane you thus to play with the ſcriptures? It is true that in the primatiue Churche the office of a Deacon was to collecte and prouide for the poore, but not onely for it was alſo theyr office to preache and to baptiſe: for Stenen and Philippe beeing Deacons did preache the Goſpell, Acts. 6. 7. 8. And Philippe did baptiſe the Eunuche, Acts. 8. Iuſtinus Martyr, one of the moſt auncient writers, in his ſeconde Apologie ſaythe, that in the adminiſtration of the Supper, deacons did diſtribute the

bread

bread and the wine to the people. The same doth the maister Caluine affirme of deacons in his Institt. ca. 19. It maye well be counted the first steppe to the ministerie, as it hath bene from the Apostles time: and S. Paule ioyneth them togither. 1. Tim. 3.

Admonition.

For they[u] maye baptise in the presence of a Bishop or priest, or in their absence (if necessitie so require) minister the other sacramente, likewise reade the holy scriptures and homilies in the congregation, instruct the youth in the Cathechisme, and also preache, if he be commaunded by the Bishop.

u Pontifi. tit. The ordring of deacons.

Answere.

I know not what you meane by your *Ponti. tit.* in the margente of your booke, but if you meane the booke entituled, the forme and maner of making and consecrating Bishops. &c. nowe allowed in this Church of Englande, then do you untruely reporte it, for there is no mention of baptising in the presence of a Bishop or Priest, neyther yet of ministring the other sacramente in their absence if necessitie require: onely the booke sayth, that a deacon may baptise or preach, if he be thereunto admitted by the Bishop, and that he maye so doe by the worde of God I haue proued before. As for reading the holy scriptures, and Homilies in the congregation, also for instructing the youth in the Catechisme, who doubteth but that a deacon may do them.

Admonition.

w Philip. 1. 1. Iob. 13. 27. Acts. 6. 5. 1. Tim. 3. 8.

Agayne in the olde Churche euery[w] congregation had their Deacons.

An-

Answere.

O howe aptely you haue alledged the Scriptures to proue that euery congregation had their deacons? In the first to the Philip. these be the wordes: Paule and Timotheus, &c. to all the Sainctes vvhich are at Philippi with the Bishops and Deacons. Paule and Timotheus salute the Bysshops & Deacons which were at Philippi. Therefore in those dayes euery congregation had they? Deacons: a straunge kinde of reasoning: you might well haue thus concluded, Ergo at Philippi there was Deacons: But surely this argumente is to muche out of square, there was Deacons at Philippi, therefore euery congregation had their Deacons.

In the. 13. of S. John, verse. 27. these be the wordes: And after the soppe, Sathan entred into him, then sayde Iesus vnto him, that thou doste, do quickly. After supper Sathan entred into Judas, and Jesus sayde vnto hym, that thou doste do quickly: Therefore euery congregation had their Deacons. No maruell though your margente be pestred with Scriptures, when you take libertie to make *ex quolibet quodlibet*. Peraduenture you meane that Judas was a Deacon (as he was not, but an Apostle) because he carried the bagge, and that some of the Apostles thought that Christe had bid him giue somewhat to the poore: but he whosoeuer giueth a penny to the poore at his masters commaundement, is with you a Deacon.

In the first of the Actes, we learne that there were chosen seauen Deacons, but there is not one worde to proue that euery congregation had their Deacons.

In the third of the first to Timothie S. Paule sheweth what qualities and conditions a Deacon oughte to haue, but not one worde of deacons beeing in euery congregation. This is great audacitie, thus manifestly to wring the scriptures without all colour or shew of reason.

Admo-

Admonition.

Now they are tyed to Cathedrall Churches only, & what do they there? gather the almes and distribute it to the poore? nay, that is the least peece, or rather no parte of their function. What then? to sing a Gospell when the Bishop ministreth the Communion. If this be not a peruerting of this office and charge, let euery one iudge.

Answere.

I am sure you are not offended, that there be Deacons in Cathedrall Churches: For if they ought to be in euery cõgregation, they ought to be there also: and yet I know no such order now in Cathedrall Churches, that they be more bounde to Deacons in the respecte of reading the Gospell, thã other Churches be: But admit they were, it is no peruerting of the office of a Deacon, beeing incident to his office, aswell to reade the Scriptures in the congregation, and to exhorte, as to giue almes, and distribute to the poore: For the state of the Churche is not nowe, as it was in the Apostles tyme, neither is that parte of the office of a Deacon, so necessarie nowe, as it was then, beeing lawes and orders otherwise to prouide for the poore, than there either was then, or coulde haue bene.

Admonition.

And yet least the reformers of our time shuld

seeme vtterly to take out of Gods church this necessarie function, they appoynt something to it concerning the poore, and that is, to search for the sicke, needy, and impotent people of the parish, and to intimate their estates, names, and places where they dwel to the Curate, that by his exhortation they may be relieued by the parishe, or other conuenient almes. And this you see is the highest parte of his office, and yet you muste vnderstande it to be in suche places where there is a Curate and Deacon: euery parish can not be at that cost to haue both, nay, no parishe so farre as can be gathered, at this present hath.

Answere.

And what fault can you finde herewith, is not this greatly to be commended? If euery parishe cannot be at the cost to haue both Curate and Deacon, why do you require them both in euery parish? Why do you not thinke well of suche lawes as appoynt collectours for the poore, which may as well prouide for them and better too, than could the Deacon, who muste be sustained himselfe with that which the poore should haue.

Admonition.

Now then, if you will restore the Churche to his ancient officers, this you must do. In stead of an Archbyshop or Lorde Byshop, you muste make equalitie of ministers.

x
2. Cor. 10. 7.
Coloss. 1. 1.

An-

Answere.

I haue proued before, that aswell the name as office of an Archbyshop is, both moste auncient, and also moste necessarie in the Church of Christ: and that this equalitie of ministers which you require, is both flatly agaynst the Scriptures, and all auncient authoritie of councels and learned men, and the example of all Churches euen from Christes time, as more plainly apereth by these wordes of maister Bucer in his boke *de regno Christi*. *Iam ex perpetua ecclesiarũ obseruatione, ab ipsis iam Apostolis uidemus, visum & hoc esse spiritui sancto, ut inter presbyteros, quibus ecclesiarũ procuratio potissimum est commissa, unus ecclesiarum, & totius sacri ministerij curam gerat singularem: eaq; cura & solicitudine cunctis praeat alijs. Qua de causa Episcopi nomen, huiusmodi summis ecclesiarum curatoribus est peculiariter attributum. &c.* Nowe we see by the perpetuall obseruation of the Churches, euen from the Apostles them selues, that it hath pleased the holy ghost, that amongst the ministers to whome the gouernement of the Churche especially is committed, one should haue the chiefe care bothe of the Churches and of the whole ministerie, and that he should go before all other in that care and diligence for the which cause the name of a Byshop is peculiarly giuen to suche chiefe gouernours of Churches. &c. Furthermore I haue declared that it engendreth schismes, factions, & contentions in the Churche, and bringeth in a meere confusion, and is a braunch of Anabaptisme: And nowe I adde that you desire this equalitie, not because you would not rule (for it is manyfest that you seeke it moste ambitiously in your manner) but because you contemne and disdayne to be ruled, and to be in subiection: In deede your meaning is as I sayde before, to rule and not to be ruled, to doe what you lyste, in your seuerall cures, without controlement of Prince, Byshoppe, or any other

And therfore pretending equalitie, most disorderly you seeke dominion: I speake that I know by experience in some of you.

Your places quoted in the margent to proue that there ought to be an equalitie of ministers, sound nothing that way. 2. Cor. 10. vse. 7. These be the words of the Apostle. Looke ye on things after the appearaunce? if any trust in him selfe that he is Christes, let him consider this agayne of him selfe that as he is Christes, euen so are vve Christes. How conclude you of these words your equalitie? I promise you it passeth my cunning to wring out of them any such sense: rather the cōtrarie may be gathered out of the words following, which be these: For though I shoulde boast somevvhat more of our authoritie vvhich the Lorde &c, I should haue no shame. Master Caluine expounding these words, sayth on this sorte, It vvas for modestie that he ioyned him selfe to their number, vvhome he did farre excell: and yet he vvold not be so modest but that he vvold kepe his authoritie safe: therfore he addeth, that he spake lesse than of right he might haue done. For he vvas not of the common sort of ministers, but one of the chiefe among the Apostles: And therfore he sayth, if I bost more I neede not be ashamed, for I haue good cause. And a little after: *Quamuis enim commune sit omnibus verbi ministris idemq; officium, sunt tamen honoris gradus.* Although the selfe same office be common to all the ministers of the vvorde, yet there is degrees of honor. Thus you see Caluine farre otherwise to gather of this place than you do.

The place in the first to the Coloss. vse. 1. is this: Paule an Apostle of Iesus Christ by the vvill of God, and Timotheus our brother. Surely your minde was not of equalitie (I thinke) when you quoted these places to proue it: But it is your vsuall manner without all discretion and iudgement to dally and play with the Scriptures. For what sequele is there in this reason, Paule calleth Timothie

mothie brother, Ergo, in al respects there must be equalitie: as though there were not distinction of degrées euen among brethren.

Admonition.

Instead of Chauncellors, Archdeacons, Officialles, Commissaries, Proctors, Doctors, Summoners, Churchwardens, and suche like, you haue to place in euery congregation a lawfull and godly Seigniorie.

Answere.

That is, in stead of learned, wyse, and discréete men, you must place to gouerne the Churche in euery congregation, vnlearned, ignoraunte, and men moste vnapte to gouerne, for such of necessitie you must haue in moste congregations: But I pray you do thus muche for me, first proue that there was in euery congregation suche as you call seniors: When you haue done that, then shewe me that that office and kinde of regiment ought to be perpetuall, and not rather to be altered according to the state and condition of the Church: Last of all, that these seniors were lay men, as we call them, and not rather ministers of the worde, and Bishops. When you haue satisfied my request in these three poyntes, then will I procéede further in this matter. In the meane time I do not defende any Chaūceller, Archdeacon. &c. which abuse their office, I wish such reformed with all my heart. But wherein haue Churchewardens offended you? I perceiue nothing that is now in the Church can please you.

Admonition.

The deaconshipy must not be confounded with the ministerie, nor the Collectours for the poore may not usurpe the Deacons office: but he that hath anz office must loke to his office, & euery man must kepe him selfe within the bonds and limits of his owne vocation.

y 1. Timo. 3. 8.

z Rom. 12. 7. 1. Cor. 7. 20.

Answere.

Neyther do we confounde them, and yet Paule in the place by you quoted in the margente, speaketh not one woorde of confounding, or not confounding these offices: So the poore be prouided for, it forceth not, whether prouision be made by Deacons or by collectours, by the one it may be well done, by the other it cannot be done in all places, as the state is nowe: But shewe any scripture to proue that the poore must only be prouided for by Deacons, else not.

Admonition.

And to these three ioyntly, that is, the Ministers, seniors and Deacons, is the whole regiment of the Church to be committed.

Answere.

This is only by you set downe without proofe, therefore I will heare your reasons before I make you answere. In the meane time I pray you what authoritie in these matters do you giue to the ciuill magistrate, me thinke I heare you whisper that the Prince hath no authoritie

thozitie in eccleſiaſticall matters: I know it is a receiued opinion among ſome of you, and therein you ſhake hands alſo with the Papiſts, and Anabaptiſts.

Admonition.

This regiment conſiſteth eſpecially in eccleſiaſticall diſcipline, whiche is an ozder lefte by God vnto his Church, whereby men learne to frame their willes and doinges accozdinge to the lawe of God by [a] inſtructing and admoniſhing one an other, yea and by cozrecting and punifhing all wilfull perſons, and contemners of the ſame. Of thys diſcipline there is two kinds, one pziuate, wherwith we wil not deale bycauſe it is impertinent to our purpoſe, another publike, whiche although it hath bene long banifhed, yet if it might now at the length bee reſtozed, would be very neceſſary and profitable foz the buylding vp of Gods houſe. The finall ende of this diſcipline, is, the reformyng of the diſozdered, and to bzing them to repentaunce, and to bzidle ſuch as would offende. The chiefeſt parte and laſt punifhment of this diſcipline is excõmunicatiõ, by the conſent of the Church determined, if the offender be obſtinate, whiche how miſerably it hath bene by the Popes pzoctozs, & is by our Canoniſtes abuſed, who ſeeth not? In the pzimatiue Church it was in [b] many mẽs hãds: now one alone excõmunicateth. In thoſe dayes it was the laſt cenſure of the church & neuer went fozth but foz notozious crymes: [c]

[a] Iam. 5. 16. Matth. 18. 15. 16. 17.

[b] 1. Corin. 5. 4.

[c] 1. Cor. 5. 11. 2. Theſſ. 3. 14

Now

Nowe it is pronounced for euery lighte trifle. Then excommunication was greatly regarded and feared. Nowe bycause it is a money matter, no whit at all esteemed. Then for [d] great sinnes seuere punishmēt, and for small offences litle censures. Nowe great sinnes either not at all punished, as [e] blasphemie, [f] slurie. &c. or elle sleightly passed ouer with pricking in a blaket, or pinning in a sheete, as [g] adulterie, whoredome, dronkennesse. &c.

d 1. Tim. 1. 20. 1. Corinth. 5.
e Ie. 24. 14. 16 Nu. 15. 34. &c
f De. 23. 19. 20
g Leui. 20, 5. Deu. 22. 22.

Answere.

Where you speake truly and vprightly, there I ioyne with you: In deede excommunication whiche is the laste and greatest punishment in the Churche, bycause it is commonly vsed, and in euery trifling matter, it is also commonly neglected and contemned. I pray God it may be restored agayne to the first puritie: But that excommunication was then in many mens handes, the place by you alledged out of the. 1. Cor. 5. proueth not, as I haue before declared. And although there be some defecte in the Churche, touching this parte of discipline, yet is not the church voyde of al discipline, for besides diuers profitable and godly lawes made for the correction of diuers vices, there is a commission for causes ecclesiasticall, whiche both hath done and beeing accordingly vsed) will do singuler much good in this common weale: But it pleaseth not you one whit.

Admonition.

Againe, such as are no sinnes (as if a man cōform not himself to popish orders & ceremonies if

if he come not at the whistle of him, who hath by Gods worde no authoritie to cal, we meane Chauncelors, Officials, Doctors, & al that rable) are greeuously punished, not onely by excõmunication, suspension, deprivation, & other (as they terme it) spirituall coercion, but also by banishing, imprisoning, reuiling, taunting, and what not?

Answere.

Here you are iudge in your owne cause, and therefore you make of a mite an Elephant. It is meete that suche as contemne the good orders and lawes of that place where they dwell, suche as make schismes, factions, and contentions in the Churche, suche as can not or will not be subiecte and obedient to their superiours, shoulde be by discipline either reformed, or removed: You must not loke to liue as you liste, and be without checke. Chauncelors, Officials, Doctours, haue no authoritie in respect of their offices, to banishe or to imprison, and therfore here you nippe (as you thinke) some greater persons. You make muche of a little, to muche lenitie maketh you so wanton, and so ready to cast off the yoke of due obedience. How you are punished the worlde seeth: although you and your fautors can brute abroade, that you are persecuted and cruelly delt with, when as in very deede you haue much more fauour shewed vnto you than you deserue. As for reuiling & taũting, it is vsuall to none so muche, as it is to the Papists and your selues.

Admonition.

Then the sentence was tempred according

h 1.Tim.1.20.

i Math.18.7. 1.Co.12.28. Rom.12.8. 1.Tim.5.17. Act.15.2.4. 6.22.23.

k Exod.18.21. Deut.1.13.

h to the notoriousnesse of the facte. Now on the one side eyther hatred agaynst some persons carrieth men headlong into rashe and cruell iudgement: or else fauour, affection or money mitigateth the rigour of the same, and all this commeth to passe bicause the regiment lefte of Chryst to his Churche, is committed into one mans hands, whome alone it shall be more easie for the wicked by bribing to peruert, than to ouerthrow the fayth and pietie of a zelous and godly company, for suche maner of men in deede i should the Seniors be.

Answere.

If in iudgement either hatred, or fauour, money, or affection, beare the stroke, it is meete suche Iudges were either reformed or removed. And if you know any such, you shal do very wel in detecting of them, else we muste thinke that you haue a slaunderous tounge, and that you speake onely of malice: I suppose that you are not able to charge all Chauncelours, Archedeacons. &c. And if these faults be not common to all, but peculier to some, then is it no sufficient reason you vse to condemne their offices and kind of gouernement, no more than you may condemne a kingdome, & the authoritie of a Prince ouer a whole Realme, bycause diuers kings be tyrants, wicked, and gouerne yll, or any other office or authoritie in the common wealth, which is or may be by some abused.

You say, all this commeth to passe bicause the regiment left of Christ to his Church, is cõmitted vnto one mans hands: and for the proue of this, you note in the Margent the .18. of Mathew: the .xij. of the

first to the Corinth. the. 12. to the Rom. the. 5. of the first to Timothie, the. 15. of the Acts, which places beeing examined, let the discrete reader iudge how aptly they serue for your purpose.

In the. 18. of Mathew, Christ saith on this sorte: If thy brother trespasse agaynst thee, go and tell him his faulte betvveene him and thee alone, &c. In the which place; it is by the consent of all interpreters manyfest, that Christ prescribeth a rule of correcting priuate and secret sinnes, and not of suche as be open and knowne to others. For he would not haue priuate & secret sinnes blased abroade and publikely reprehended, before the partie offending be in this order first priuately admonished: this maketh nothing for your purpose, it taketh away authoritie of iudging and condemning from priuate men, and not from publike magistrates.

In the. 12. of the. 1. to the Corinth. Vse. 28. these be the wordes of the Apostle: And God hath ordeyned some in the church: as first Apostles, secondly Prophets, thirdly teachers, then them that do myracles, after that the gift of healing, helpers, gouernours, diuersitie of toungs. How can you gather of these wordes, that all this commeth to passe (that is, hatred, fauoure, corruption by money, and affection in iudgemente) bycause the regymente lefte of Christe to hys Churche, is committed to one mans handes? In these wordes the Apostle declareth, that Christ hath lefte in his Churche gouernours, and thereof you may well conclude, that in the Church there muste be some which shoulde haue authoritie ouer the rest. The Apostle dothe not here say that in euery particuler congregation Christ hath left many gouernours, no more than he sayth that he hath lefte many pastors for one flocke: but in his Churche he hath ordeyned gouernours.

The gouernement of the whole vniuersall Church, is

not by Chryst committed to one bysshop, or one Prince, nor the gouernement of the whole worlde, to one Emperour: for no one man can discharge suche a cure, and therefore he hath appoynted in his Churche diuers Bysshops, diuers Princes, many Gouernours. But one Prince may suffise to gouerne one kingdome, and one Archebysshoppe one Prouince, as cheefe and principall ouer the rest, one Bisshop one Dioces, one Pastor one parisshe, neyther doth the Apostle speake any thing to the contrarie.

In the.xij. to the Romanes it is thus written: he that ruleth with diligence. What maketh this for your purpose, or how can you wring it to your assertion?

In the. 5. of the.1. to Timothie. The Elders that rule well are worthy of double honour. &c. Paule sheweth in these wordes that suche are worthy their stipende and rewarde, whiche rule well in the Churche, and do their dueties diligently: But what is that to your assertion?

The places alledged out of the fiftenth of the Actes, bee of the like sorte. Whersoeuer mention is made in the Scriptures, of Gouernours or Elders, that you alledge to improue the gouernement of one man, wherein you shewe a greate wante of iudgement. And yet there is no one person in this Realme (the Prince onely excepted) which hath suche absolute iurisdiction, as you woulde make your Disciples beleeue. But youre meanyng is, that Chryste lefte the whole gouernement of hys Churche to the Pastor, and to some foure or fyue of the Parishe beside, whiche you are not able to proue, and your places of Scripture alledged signifie no suche matter. In deede as Ambrose saith, writing vpon the.5. of the.1. to Timothie: The Sinagoge, and after, the Church had seniors, without whose counsell nothing was done in the Churche, but that was before his time, and before there was any Christian Magistrates, or

any

any Churche established: neither is there any authoritie in the whole Bible, that enforceth or prescribeth that kinde of gouernement as necessarie or conueniente for all tymes: no more than there is to proue that in the Churche there muste be alwayes suche as haue power to worke miracles, or that haue the gift of healing and such lyke: whiche offices notwithstanding are mentioned as well as gouernours in the first to the Corinth. 12. Well sayth Musculus in his common places, *Tit. de magistratu. Si reuocas temporum illorum mores, primum conditiones & statum quoq; illorum reuoca.* If thou vvilt vse the manners of that tyme, first call agayne the condition and state of that tyme: That is, let vs be without christian Magistrates as they were: let vs be vnder tyrantes and persecutors, as they were. &c.

You say, it is more easie for the wicked by brybing to peruert & corrupt one man, thā to peruert & ouerthrow ẏ faith and pietie of a zealous & godly cōpanie: And therfore better the gouernement of the Church to be committed to many, than to one. If this reason be good, thē ẏ more there be that rule, the better is the gouernement, and so, *popularis status erit optimus reipublicæ status*, agaynst all bothe diuinitie and Philosophie: For we see that God himselfe in his common weale of Israell, did alwayes allowe the gouernement and superioritie of one ouer the reste, bothe in the tyme of Judges, and after in the tyme of the kings. And in the newe Testament we may also see that kinde of gouernement moste allowed of. 1. Peter. 2. But I will not here reason with you in this matter, and call that into question whiche hath bene by so many learned menne determined, and by the examples of all good common weales confirmed. You that woulde haue all broughte to suche a popularitie, I pray you tell me in how many parishes in Englande, coulde you finde suche Pastors and suche Seniors, as you say should be? In those places that

be gouerned by many, doe you not see what contention there is? what enimitie? what factions? what partes taking? what confusion? what little good order obserued? what carelesnesse and dissolutenesse in all manner of behauiour? I coulde make this manyfest by examples, if I were disposed.

In the.18.of Exodus, which (place you quote to proue that Seniors ought to be zelous and godly) Iethro giueth Moyses counsell not to wearie himselfe in hearing all matters that be brought vnto him, but rather to commit the hearing & determining of smaller matters to others; And therefore verse.21. he sayth: Prouide thou among all the people, men of courage, fearing God, men dealing truely, hating couetousnesse, and appoynt suche ouer them to be rulers ouer thousandes, rulers ouer hundredes, rulers ouer fifties, and rulers ouer tennes. &c. This maketh nothing for Seniors: Moses here was chiefe, these were but his vnder officers placed by him selfe. This place serueth well for the gouernement of one Prince ouer one whole realme, and giueth him good councell what vnder officers he ought to choose. To the same effecte and purpose is that spoken and written which you cite out of the first of Deuteron. vse.13.

Admonition.

1 Math.18.17. Then it was sayde tell[1] the Churche: nowe it is spoken, complayne to my Lordes grace, Primate and Metropolitane of all Englande, or to hys inferioure, my Lorde Byshoppe of of the Diocesse, if not to him, shew the Chancelloure or Officiall, or Commissarie, or Doctoure.

An-

Answere.

As it was saide then, so ought you & may you say now: In priuate offences if priuate admonitions will not serue, then must you declare them to the Churche, either by reprehending of them publiquely, before the whole congregation (if you be called thervnto) for that is one kinde of telling the Churche: or else by complayning to suche as haue authoritie in the Churche, for in that place of Mathew (as all learned interpreters both olde and newe do determine) the Church signifieth such as haue authoritie in the Churche: Therefore when you complayne to my Lords grace, Lord Bishop of the dioces, or their Chauncellours, Commissaries &c. you tell the Church, that is, suche as be appointed to be publique Magistrates in the Church according to the very true sense and interpretation of that place.

Admonition.

Agayne, whereas the excommunicate were neuer receyued till they had publiquely confessed their offence. Now for paying the fees of the Courte they shall by mayster Officiall, or Chauncelloure easily be absolued in some priuate place. Then the congregation, by the wickednesse of the offendoure greeued, was by publique penaunce satisfied. Nowe absolution shall be pronounced, though that be not accomplished. Then the partie offending should in his owne person, heare the sentence of absolution pronounced. Nowe Bishops, Archedeacons, Chauncellours, Officials, Commissaries, and suche lyke, absolue one man for an other.

m 2. Cor. 2. 7.

other. And this is that order of ecclesiasticall discipline, which all godly wishe to be restored, to the ende that euery one by the same, may be kept within the limittes of his [n] vocation, and a greate number be brought to liue in godly conuersation.

n 1.Cor.7. 20.

Answere.

If Chauncellors, Comissaries, &c. do as you here charge them, they do that whiche by Gods lawe they can not iustifie. But I acknowledge my lacke of experience in such matters, and therefore I can say little in them. Let them answere for themselues, they be of age sufficient.

Admonition.

Not that wee meane to take away the authoritie of the ciuile [o] magistrate and chiefe gouernour, to whome we wishe all blessednesse, & for the increase of whose godlinesse we daily [p] pray: but that Christe beeing restored into his kingdome, to rule in the same by the scepter of his worde, and seuere discipline: the prince may be better obeyed, the realme more flourishe in godlynesse, and the Lorde him selfe more syncerely and purely according to his reuealed will serued than heretofore he hath bene, or yet at this present is.

o Rom.13.

p 1.Tim.2.2.

Answere.

I will not speake what I thinke, your former assertions agree not with this protestation: Christ ruleth in his Church

Churche by the godlie Magistrate, whom he hath placed ouer his Churche, and to whom he hath committed his Churche touching externall policie and gouernemente: and whosoeuer therewith is not content, or setteth himselfe against it, playeth the parts of Corah, Dathan, and Abiram, and be occasions why neyther the Prince is obeyed as she ought to be, nor God so truly serued. &c.

Admonition.

Amende therefore these horrible abuses, and reforme Gods Church, & the [q] Lorde is on your right hande, you shall not be remoued for euer. For he wil deliuer and defend you from al your enimies, eyther at home or abroade, as he did faithfull Jacob, [r] and good Jehosaphat. Let these thyngs alone, & God is a righteous iudge he will one day call you to your reckening. [s]

q Psal. 16. 8.

r Gen. 35. 5.

s 2. Chro. 17. 10.

Answere.

The greatest abuse that I knowe in this Churche is, that you and such as you are, be suffred to do as you do, and with your schismes to trouble the peace of the church and to contemne those that be in authoritie: other abuses that be in the same, I doubt not but that they shall by due order be reformed.

Admonition.

Is a reformation good for Fraunce: and can it be euill for England: Is discipline meete for Scotlande: and is it vnprofitable for this realme: Surely God hath sette these examples before your eyes, to encourage you to goe for-

warde, to a thorowe and speedie reformation. You may not doe as heretofore you haue done, patche and peece, may rather goe backewarde, and neuer labour or contend to perfection. But altogither remoue whole Antichrist both head, bodie, and braunche, and perfectlye plaute that puritie of the worde, that simplicitie of the Sacramentes, & that seuetitie of discipline whiche Christe hath commaunded, and commended to his Churche.

Hebr. 6. 1.

Answere.

Hath there bene no reformation in this Churche of Englande since the Quenes maiesties reigne? what say you to the abolishing of the vsurped power of the Bishop of Rome? what saye you to the banishing of the Masse? May what say you to the puritie of doctrine, in all points perteining to saluation? is this no reformation with you? O intollerable vnthankfulnesse. England is not bound to the example eyther of France or Scotlande: I would they bothe were, (if it pleased God) touching religion, in that state and condition, that England is. I would Antichrist were as farre from them remoued. The Lorde make vs thankefull and continue this reformation we haue, and graunte peace to his Churche, and eyther conuerte the hartes of those that be enimies vnto it, or remoue them.

Admonition.

And here to ende, we desire al to suppose that we haue not attempted this enterprise for vain glory, gaine, preferment, or any other worldly respecte.

Answere.

Answere.

I would to God you were as frē frō vaine glory, ambition, malice, and other sinister affections, as you would seeme to be: But no indifferente man reading your boke wil so think of you, for besides ỳ opprobrious & vnsemely termes you vse towards your superiours, your admonition smelleth altogether of popularitie and vayne glory.

Admonition.

Neyther yet iudging our selues, so exactly to haue set out the state of a Churche reformed as that nothing more coulde be added, or a more perfect forme and order deuone: for that were greate presumption, to arrogate so muche vnto our selues, seing that as we are but weake and simple soules, so God hath raised vp me of profound iudgement, and notable learning.

Answere.

And yet in the beginning of youre boke, you call it a true platforme of a Churche reformed: and I dare saye, you thinke it to be as perfecte a forme of a Church, as all the best learned & godliest men in the world could frame: For it is wel knowen, that men of your disposition, thinke commonly as well of themselues, as they do of any man else, and better too. But, we graunt vnto you, that you are so farre from setting downe a perfect state of a Churche reformed, that you maye rather be called confounders and deformers, than buylders and reformers.

Admonition.

But, therby to declare our good wils toward ỳ

setting forth of Gods glorie, and the buylding vp of his Church, accompting this as it were but an entrãce into further matter, hoping that our God, who hathe in vs begonne thys good worke, will not only in tyme hereafter make vs strong, and able to go forward therin: but also moue other vpon whom he hath bestowed greter measure of his gifts and graces, to labour more thorowly and fully in the same.

Answere.

God graunte you maye become buylders and not destroyers: I thinke in deede you haue but begon: I know there is other opinions among you, which be not yet cõmonly knowne: and truly I doubte that you will never ende, but from tyme to tyme coyne newe deuises to trouble the Church, vntil you haue brought that heauie plage of GOD vppon vs, whiche the lyke kynde of men thorough their schismes and heresies haue brought vpon all those places almoste where any of the Apostles preached, and where the Gospell was firste planted: and commonly before ruine and destruction, commeth inwarde discorde and domesticall dissention.

The Lorde make vs thankefull for the puritie of his Gospell, that we by his mercie enioy: The Lorde roote out schismes and factions from among vs, and either conuert or confounde the authors of them: The Lorde of his singular goodnesse continue our gracious Quene Elizabeth vnto vs, and giue vs faithfull and obediente heartes to his worde, and to hir Maiestie. Amen.

(:)

After I had ended this confutation of the Admonition, there comes to my hande a newe edition of the same, wherin some things be added, some detracted, and some altered, which I thought good here briefly to set downe and to examine, that it may be seene what these men haue learned since they published their first booke.

Additions, detractions, and alterations in the first part of the Admonition.

In the preface, to **Archbishops, Bishops, Suffragans, Deanes**, &c. they haue added **Universitie doctors and bacheliers of diuinitie**. It should seeme that they woulde haue a confusion of degrees (whiche they call equalitie) aswell in Universities, as in Parishes, and other their imagined congregations: marke whether thys geare tende not to the ouerthrowe of Universities, and of all good learning.

In the margent, for the. 15. of Mathew. ble. 23. they haue quoted the. 15. of Mathew. ble. 13. to proue that tyrannous Lordship can not stande with Christes kingdome: the wordes be these: But he answered and sayd: euery plãt which my father hath not planted, shall be rooted vp. meaning, that such as be not by frée adoption and grace grafted in Iesus Christ, shal be rooted vp. But this proueth not their proposition: I do not allowe tyrannous Lordship, but I disallow suche vnapte reasons.

In the same preface speaking of Bishops, &c. they haue added these wordes: **they were once of our mynde, but since their consecration they be so transubstantiated, that they are become suche as you see.** It may be that consideration of the tyme, place, state, condition, & other circumstances hath altered some of them in some poynts, as wise, and not wilfull, men in such matters by such circumstances be oftentimes altered: but that any one of them were euer of your minde in moste things vttered in those two treatises, I can not be persuaded.

For the.1.Acts.Vse.12. is noted Acts.2.Vse.21. to proue that in the olde Churche there was a tryall had bothe of the ministers abilitie to instruct, and of their godly conuersation also. The text is this: And it shall be that vvhosoeuer shall call on the name of the Lord shall be saued. Which is farther from the purpose a great deale, than the other place is.

There is also in the same leafe lefte oute, king Edwards priests: which argueth with how little discretion, and lesse aduise, the first admonition was penned.

Speaking of learning master Nowels Cathechisme, these words be added: and so first they consecrate them, and make them ministers, & then they set them to schole. This scoffe is answered before, & might very well haue bene left out. And a little after, where it was before, then election was made by the common consent of the whole church: now it is thus corrected, thē election was made by the elders, with the common consent of the whole church: which altereth the matter something, but yet is not proued by the text alledged out of the.1.of the Actes, and by me answered before.

Fol.2. For Act.14.Vse.13.is quoted Act.14.Vse.23. which ouersight I my selfe haue corrected in my answere to that place.

There is also left out an albe, which before was sayd to be required by the pontificall in the ordring of ministers. As I sayde before, so I say agayne, that in the booke of ordring ministers, now vsed, & printed since *An.do.1559.* there is neither required albe, surples, vestiment, nor pastorall staffe.

This line is also added, these are required by their pontificall, meaning surplesse, vestiment. &c. which is vntrue, as I haue sayd before.

For the.1.Ti.1.Vse.14. nowe it is.1.Ti.1.Vse.19. but it is not to proue any matter in controuersie, onely it is vncharitably and vniustly applied.

For.1.Sam.9.Vse.28. is placed.1.Sam.9.Vse.18. the selfe

same

same place that I haue answered before.

Where before it was thus written: then ministers were not so tied to any forme of prayers inuented by man: now these words inuented by man be left out, & there is added, as necessitie of time required so they might poure. &c. I know not their meaning, except they wold neither haue vs bound to ỳ lords prayer, nor any other.

It was before, remoue Homilies, articles, iniunctions, a prescript order: now it is that prescript order. Wherby it should seeme that they haue learned to allowe of a prescript order of prayers, but not of that prescript order which is in the booke of publike prayers. This is no dallying, neither yet inconstancie. Fol.3.

For the.3. of Mat vse.12. is placed.3 of Mat. vse.1. to proue that in the olde time, the worde was preached before the sacraments were ministred. The place now alledged is this: In those dayes Iohn the Baptist came & preached in the wildernesse of Iudea. This proueth ỳ Iohn preached, but it proueth not, that whẽsoeuer Iohn did baptise, then he did preach.

Ouer against these words, the Nicene crede was not read in their cõmunion, is written in the margent, note that we cõdemne not the doctrine cõteined therin. If you cõdemne not the doctrine therin, what do you thẽ condemne? or why mislike you the cõmuniõ, bicause that crede conteining true doctrine is read at ỳ celebration therof? It is wel that you make this protestatiõ, if you meane good fayth.

Here is also added the.42. vse. Act.2. to proue ỳ then ỳ sacrament was ministred wt cõmõ & vsual bread: which place I haue answered before, in answering to ỳ.46. vse of that cha.

Whereas before it was thus, interrogatories ministred to the infant, godfathers and godmothers brought in by Higinus: now godfathers and godmothers brought in by Higinus is left out. It is happie that you are so soone persuaded to allow of godfathers & godmothers: I perceiue you take vpon you to set downe a platforme of a Church, before you had well considered of it.

Fol.

For, some one of the congregation: is now, some of the congregation: whereby they seeme to allowe no godfathers than one, which they did not before.

For the.14.of the Acts. Vse.4.is noted the.15.of the Acts Vse.4.to proue that the office of Seniors was to governe the Church with the rest of the ministers: but without reason. For it is onely there written, that at Jerusalem there was Apostles and Elders, and that Paule and Barnabas declared vnto them what things God had done by them. I denie not the thing it selfe (whereof I haue sufficiently spoken before) but the argument.

These seniors then bycause their charge was not ouermuche, dyd execute their office in their own persons: Now these words bycause their charge was not ouermuche, be lefte out. Wherefore they haue left them out I knowe not.

Fol.5.

They haue lefte out Doctors three tymes in this leafe, which before they recited with Chauncelors, Archedeacons, officials, commissaries, proctors. Belyke they haue remembred that this word Doctor, is founde in the newe testament, and especially Doctor of lawe.

To proue equalitie of ministers, they haue added Phil.1. Vse.1. 1.Thes.1.1. The first place is this, Paule and Timotheus the seruaunts of Iesus Christ to all Saincts in Christ Iesus that are at Philippi, with the Byshops and Deacons. The seconde is this: Paule and Syluanus, and Timotheus vnto the Church of the Thessalonians.&c. Truly, I knowe not how to conclude of those places an equalitie of all ministers: I would to God you would set downe your places, and frame your arguments your selues.

Fol.6.

They haue forgotten to quote Heb.6.1. and haue lefte out the body and braunch of Antichrist, and for the same haue put in the tayle: But these are but trifles, and very slender corrections.

¶ An Answere to the seconde parte of the Libell called An admonition to the Parliament: and entituled A view of Popish abuses, yet remayning in the English Church, for the which, godlie ministers haue refused to subscribe.

Admonition.

WHere as immediatly after the laste parliament, holde at Westminster, begon in *Anno* 1570. and ended in *Anno.* 1571. the ministers of gods holy word and sacramentes, were called before hir maiesties high Cõmissioners, and enforced to subscribe vnto the articles if they would kepe their places and liuings, and some for refusing to subscribe, were vnbrotherly and vncharitably entreated, and from their offices and places remoued: May it pleale therefore this honorable and high Court of Parliament in cõsideration of the premises, to take a view of such causes, as then did withholde and now doth the forelaide Ministers, from subscribing

and consenting vnto those foresaid articles, by way of purgation to discharge them selues of all disobedience towardes the Church of God, and their soueraigne, and by way of most humble entreatie, for the remouing away and vtter abolishing of all suche corruptions and abuses, as withhelde them, through whiche this long time, brethren haue bene at vnnaturall warre and strife among themselues, to the hinderance of the Gospell, to the ioy of the wicked, and to the griefe and dismay of all those that professe Christes religion and laboure to attaine Christian reformation.

Answere.

You complayne much of vnbrotherly & vncharitable entreating of you, of remouing you from your offices and places. Surely in this point I must compare you to certayne heretikes that were in Augustines time, who most bitterly by sundry meanes afflicting and molesting the true ministers of the Churche, yet for all that cried out, that they were extreamly dealte with, and cruelly persecuted by them: or else vnto a shrewd and vngratious wife which beating hir husbande, by hir clamorous cōplaints, maketh hir neighbours beleue, that hir husband beateth hir: or to him that is mētioned in Erasmus colloquies, that did steale, and runne away with the Priests purse, and yet cryed alwayes as he ranne, stay the thiefe, stay the thiefe, and thus crying escaped, and yet he was the thiefe him selfe. You are as gentlie entreated as may be, no kinde of brotherly perswasion omitted towardes you, most of you as yet keepe your liuings, though some one or two be displaced, you are offered all kind of friendlinesse

if you could be contente to conforme your selues, yea but to be quiet and holde your peace: you on the contrary syde most vnchristianly, and most vnbrotherly, both publikely and priuately raile on those, that shew this humanitie to warde you, slaunder them by all meanes you can, and most vntruly report of them, seking by all meanes their discredit. Againe they as their allegiance to the Prince & dutie to lawes requireth, yea and as some of them by oth are bounde, do execute that discipline, whiche the Prince, the lawe, and their oth requireth: You contrarye to al obedience, duty, and oth, openly violate & breake those lawes, orders, and statutes, which you ought to obey, and to the which some of you by oth is bounde. If your doings proceede in dede from a good conscience, then leaue that liuing and place, whiche bindeth you to those things that be against your conscience: for why should you striue with the disquietnesse both of your selues and other, to kepe that liuing which by lawe you cannot, except you offende against your cõscience: or what honestie is there, to sweare to statutes and lawes, and when you haue so done cõtrarie to your oth to breake the, and yet still to remaine vnder them, and enioy that place which requireth obedience and subiection to them. For my part I thinke it much better, [illegible] minding you from your liuings to offende you, than so suffering you to enioy them, to offend the prince, the lawe, conscience and God. And before God I speake it, if I were persuaded as you seeme to be, I would rather quietly forsake all the liuings I haue, than be an occasion of strife and contention in the Church, & a cause of stumbling to the weake, & reioycing to y wicked. I know, God would prouide for me, if I did it *bona conscientia*, yea surely, I would rather die, than be an author of tumultes, a disturber of the common peace and quietnesse of the Churche and state. There is no reformed Churche that I can heare tell of, but it hath a certayne prescripte

and determinate order, as well touching ceremonies, and discipline, as doctrine, to the which all those are constrained to giue their consent, that will liue vnder the protection of it: and why then may not this Churche of England haue so in like manner? Is it meete that euery man should haue his owne phansie, or liue as him list? Truly I know not whereunto these your doynges can tende, but either to Anabaptisme, or to meere confusion. But nowe to the reasons that moue you, not to subscribe to those articles ministred vnto you by his Maiesties highe Commissioners.

The firste article.

First, that the booke cõmonly called the boke of common prayers for the Church of Englãd, authorized by parliamente, and all and euery contentes therin, be suche as are not repugnant to the worde of God.

Admonition.

Albeit, right honorable and dearely beloued, we haue at all times borne with that whiche we could not amend in this booke, and vsed the same in our ministerie, so farre forth as we might, reuerencing those times, and those persons, in whiche and by whome it was first authorized, being studious of peace, and of the building vp of Christes Church, yet now being compelled by subscription to allow the same, and to confesse it not to be against the worde of God in any point, but tollerable: we must nedes say as followeth, that this booke is an vnperfecte booke, culled and picked out of the popishe dunghill

dunghill the masse booke, full of all abhominations, for some, and many of the contents therin, be such as are agaynst the worde of God, as by his grace shall be proued vnto you. And by the way we can not but muche maruell at the craftie wilinesse of those men, whose partes it had bene first to haue proued each and euery cōtente therin, to be agreable to the word of God, seeing that they force men by subscription to consente vnto it, or else sende them packing from their callings.

Answere.

And what reason can you giue, why you should not as well allowe of it by subscription, as you saye that you haue hitherto done by vsing of it in your ministerie? Will you speake one thing and do another: will you not subscribe to that, whiche you publiquely vse and giue your consent vnto? If those persons by whom this booke was first authorised, were studious of peace and of building vp of Christes Church, as you say they were, then you that seeke to deface it, are disturbers of peace and destroyers of the church of Christ. They were singuler learned men, zelous in Gods religion, blameles in life, and Martirs at their end, for eyther all, or the most parte of them haue sealed this boke with their bloud. But by the way this is to be noted that you confesse your selues to haue allowed that (by vsing of it) which you say is agaynst the worde of God.

The vnperfectnesse of this booke, and suche things in the same as be culled and picked out

of that popishe dunghill the masse booke with the contents therin that be agaynst the worde of God, shal appeare I am sure in ydar seueral reasons, for it is not sufficient for you, barely to say so without wit, learning or reason.

This you know right well, that in so saying you make the Papistes leape for ioy, bycause they haue gotten suche companions to assault this booke, whilest they rest them, and lye as it were in sleepe. O, that the wise men of this Realme, (suche I meane as be in authoritie) see not thys Popish practise, and seeke not with more earnestnesse to preuent it. Will ye suffer the Papists to gather strength and to multiplie, by tollerating suche libellers vnder the pretence of reformation, to discredite so much as lyeth in them, yea to ouerthrowe the whole state, and substance of religion in this Church? be not secure, but watche, and remember the beginning & encrease of the Anabaptists of late in *Germany*, which I haue described in my preface to this booke.

You saye, that you can not but muche maruell at the craftie wylynesse of those menne, whose partes it had bene firste to haue proued eache, and euery contente therein to bee agreable to Gods worde. &c. Naye surely, but it were your partes rather to proue, that there is some thing therein contrarie or not agreeable to Gods worde. For suche as bee learned and knowe the manner of reasoning saye, that the Opponente muste proue or improue, and not the Aunswerer: They stande to the defence and mayntenance of the Booke, you seeke to ouerthrowe it, it is youre partes therefore to iustifie youre assertions, by reasons and argumentes. Nowe to your reasons.

Admo-

Admonition.

The first is this.

They shoulde firste proue by the worde of God, that a reading Seruice goyng before and with the administration of the Sacraments is according to the worde of God, that priuate cõmunion, priuate baptisme, baptisme ministred by women, holydayes ascribed to saints, prescript seruices for them, kneeling at Communion, wafer cakes for their bread when they minister it, surplesse and cope to do it in, churching of women comming in barles abusing the Psalme to him, I haue lifted vp myne eyes vnto the hilles, &c. and suche other foolish thinges, are agreable to the written worde of the almightie. Psalm. 120.

Answere.

I do not well vnderstande your meaning: would you haue vs to proue, that to reade prayers before and with the administration of the sacraments, is according to the worde of God: in deede in the booke of seruice, there is first appointed to be read, some one or two profitable sentences, moouing either to prayer or to repentaunce: after follo weth a generall confession, then the Lords prayer, and certayne Psalmes, nexte certayne Chapters out of the olde and newe Testament, &c. Laste of all the administration of the Sacramentes. If you aske me of the sentences: they be Scripture. If of the Lords prayer, Psalmes, and chapiters: they be Scripture also. If of the

Sacra-

Sacrament of the Supper: it is according to Scripture. Math.26. Mar.14. Luc.22.1. Cor.11. If of the other prayers annered: they be likewise according to the scripture, for they be made to God in Christes name, for suche things as we nede or as we desire, according to that saying of Christ. *Quicquid petieritis. &c.* Whatsoeuer you aske my father in my name, &c. And againe, *Petite & dabitur vobis*, Aske and it shall be giuen vnto you. Math. 7. and Iacob.1. If any of you lacke wisdome, let him aske it, &c. 1. Tim.2. with other infinite places besides.

If you would haue vs to proue, that to reade prayers or Scripture in the Churche is according to the worde of God: (which you seeme to denie) then we say vnto you, that if there were any pietie in you, any religion, any lerning, you would make no such value and godlesse doubts. Was there euer any from the beginning of the worlde to this daye (the Zuingliians onely excepted) that mysliked reading of prayers, and Scriptures in the Churche, but you: but touching reading in the Churche, I haue spoken before in the former treatise, and mynde to speake something of it hereafter, as occasion shall be ministred.

If you meane by priuate communion, the communion ministred to one alone: there is no suche allowed in the booke of common prayers, but if you call it priuate, bycause it is ministred sometyme in priuate houses to sicke persons: Then haue we the example of Christ, who ministred the supper in a priuate house, and inner parlor, Marc.14. Luc.22. Math.26. We haue also the example of the Apostles them selues who dyd minister the Supper in priuate houses, especially if that place be vnderstanded of the Supper, which is in the seconde of the Actes, and before alleaged of you to proue that common and vsuall bread ought to be in the Supper: Likewise of the primatiue Churche, as appeareth in the

seconde

seconde Apologie of Iustinus Martyr, Tertul. *de corona militis*, and others.

If you meane by **priuate baptisme**, baptisme ministred in priuate houses and families: you haue therof example in the Scriptures. Acts. 10. other priuate baptisme allowed in the Church of Englande I knowe none.

Master Bucer in his censure vppon the Communion booke, speaking of the order appoynted in the same for priuate baptisme, writeth thus: In this constitution all things are godly appoynted, I would to God they were so obserued, and especially this, that the baptisme of infants be not deferred, for thereby is a doore opened vnto the diuell, to bring in a contempt of baptisme, and so of oure whole redemption and Communion of Christe, whiche through the sect of Anabaptists, hath to muche preuayled vvith many.

For **women to baptise** we haue no rule that I knowe in the whole Cõmunion booke, but in scripture we haue an example of Moses wife that did circumcise, and circumcision is correspondent to baptisme. But I saye no generall doctrine can be grounded of a singuler example, and therfore most of your arguments be very feble.

Holy dayes ascribed to Saintes, wherein not the Saincts, but God is honored, and the people edified, by reading and hearing suche storyes and places of scripture, as pertayne to the martyrdome, calling, and function of suche Saincts, or any other thing mentioned of them in Scripture, muste needes be according to Gods worde. For to honor God, to worship him, to be edified by the storyes and examples of Saincts out of the scripture, can not be but consonant to the scripture. The present seruice for them is all taken out of Gods worde, and not one peece thereof, but it is moste consonant vnto the same. If there be any that is repugnant, set it downe, that we may vnderstande it.

I tolde you before, that touching the dayes and times, and other ceremonies, the Churche hath authoritie to determine what is moste conuenient, as it hath done from time to time. S. Augustine in his Epistle ad Ianu. in the place before of me recited, saith, that the passion of Christ, his resurrection, his ascension, and the day of the comming of the holy ghost, (whiche we commonly call Whitsontide) is celebrated, not by any commaundement written, but by the determination of the Churche. As it is the iudgement of all learned writers, that the Churche hath authoritie in these things, so that nothing be done against the worde of God. But of this I haue spoken partly before, I intende to speake more largely thereof in the place folowing, where you agayne make mention of it.

Of kneeling at the Comunion, I haue also spoken before, and declared my iudgement thereof. There is more scripture for it, that there is either for standing, sitting, or walking: but in all these things (as I haue declared) the Churche hath authoritie to iudge what is mete.

Of waker cakes, ministring in surplesse, or cope, and churching of women, I haue spoken before: waker cakes be bread: surplesse and cope, by those that haue authoritie in the Churche, are thought to pertaine to comelinesse and decencie: Churching of women, is to giue thanks for their deliuerance. Bread to be offred in the Communion, comelynesse and decencie, giuing of thanks for deliuerance out of perill and daunger, be agreable to Gods worde: therefore all these thinges be agreable to Gods worde. The forme of bread, whether it ought to be take bread, or wafe bread: euery particuler thing that pertaineth to decencie and comelinesse: at what time, in what place, with what wordes we ought to giue thanks, is not particulerly written in Scripture, no more than it is, that you were baptised. And therefore

(as

(as I haue proued before) in suche cases the Church hath to determine and appoynt an order.

That women shoulde come in bailes, is not conteined in the booke, no more in deede is the wafer cake, and therefore you might well haue left these two out of your reason, beeing thrust in without all reason.

The. 121. Psalme (for I thinke your printer was ouerseene in that quotation) I haue lifted vp myne eyes, &c. teacheth, that all helpe commeth from God, and that the faythfull ought onely to looke for helpe at his handes, and therfore a most meete Psalme to be sayd at suche time as we beeing deliuered from any perill, come to giue thanks to God.

What meane you to adde, and suche other foolishe things, what foolishnesse, I beseeche you, can you finde in this so godly a Psalme? O where are your wits? nay where is your reuerence you ought to giue to the holy scriptures.

Admonition.

But their craft is plaine: wherin they deceiue them selues, standing so much vpon this worde repugnant, as though nothing were repugnāt or agaynst the worde of God, but that whiche is expressely forbydden by playne commaundement, they know well inough, and would confesse, if either they were not blinded, or else their hearts hardned, that in the circumstances, each content, wherwith we iustly finde faulte, and they to cōtentiously for the loue of their liuings maynteine, smelling of their olde popish priesthoode, is agaynst the worde of God.

Answere.

If they were disposed to be craftie, I thinke they mighte some deceiue you, for any great circumspection or discretion that appeareth to be in you by this booke. You finde great fault, that we stand so much vpon this worde repugnant, as though nothing were repugnant, or agaynst the word of God, but that whiche is expressely forbydden by playne commaundement, and herein (you saye) we deceyue our selues. But you do not tell vs howe we are deceyued, neither do you let vs vnderstande, what you thinke this worde repugnant doth signifie. This is but slender dealing to finde a faulte, and not to correcte it: you should yet haue tolde vs your opinion of the signification of this worde, seeing so great a matter doth depende vpon it. True it is, that this worde repugnant, or agaynst the worde of God, is, to be contrarie to that which in the worde is commaunded or forbidden not onely in manifest words, but also in sense and vnderstanding: except you vnderstande this worde repugnant on this sorte, you will bring in many pounds of daunderous doctrine. For we read in the Acts. 2. and. 4. that the Apostles had all things common, and yet Christians haue not all thinges common. Those that were then conuerted to the Gospell solde all they had, and layde it at the Apostles feete. Act. 4. now it is farre otherwise. Then Chryste ministred his supper at night, after supper, we in the morning before dinner: he in a priuate house, we in the publike Church: he to men only, we to women also, with a great many of such apparant cōtrarieties, which be none in deed, bicause they be not agaynst any thing commaunded or forbidden to be done, or not to be done, either in expresse words, or in true sense. And therfore you are gretly deceiued, when

you

you think that we are perſuaded, that thoſe things which you finde fault with, be againſt the worde of God.

As for this youre ſaying. (If either they were not blynded, or elſe their hartes hardened.) I praye God it be not moſte aptly ſpoken of youre ſelues, but I will not take vpon me to iudge thoſe ſecretes that be only knowne to God and your ſelues.

Admonition.

For beſides that this preſcripte forme of ſeruice (as they call it) is full of corruptions, it mayntayneth an vnlaufull miniſterie, vnable to execute that office.

By the worde of God it is an office of preaching, they make it an office of reading. Chriſt ſaide: goe preache, they in mockerie giue them the Bible, and authoritie to preach, and yet ſuffer them not, except that they haue newe licences: So that they make the chiefeſt part preaching, but an acceſſarie, that is, as a thing without which their office may and doth cõſiſt. In the ſcriptures there is attributed vnto the miniſters of God the knowledge of [b] heuenly myſteryes, and therfore as the greateſt token of their loue, they are enioyned to [c] feede Gods lambs, and yet with theſe ſuch are admitted and accepted, as onelye are bare readers, that is, able to ſay ſeruice, and miniſter a ſacrament. And that this is not the feeding that Chriſt ſpake of, the Scriptures are playne. [d] Reading is not feeding, but it is as euill as playing vpon a ſtage, and woorſe too: for players yet learne they

a Math. 28. 19. Mar. 16. 15.

b 1. Cor. 4. 1.

c Ioh. 21. 16. 17

d For reading miniſters view theſe places. Mala. 2. 7. Eſay. 56. 10. Zach. 11. 15.

Math.15. 14.
1.Tim.3.3.
e
Math.6.22.
f
Math.9.38.
Philip.3.
g
Luc.14.17.
h
Matth.23.34.
i
Matth.5.13.
k
Matth.15.14.
l
Esay.56.10.
m
1.Cor.4.1.
Luc.16.1.&c.
n
2.Tim.2.15.
o
Titus.1.9.
p
1.Ti.3.15.16

partes without booke, and these a mayne of them can scarcely reade within booke. These are emptie feeders, darke eyes, ill workemen to hasten in the Lordes haruefte, messangers that can not call, prophetes that can not declare the will of the Lord, vnsauerie salt, blind guydes, sleepie watchemen, vntrustye dispensers of Gods secretes, euill deuiders of the word, weake to withstand the aduersarie, not able to confute: And to conclude, so farre from making the man of God perfecte to all good workes, that rather the quite contrary may be confirmed.

Answere.

Of the prescript forme of seruice, and of such corruptions as hitherto you haue found in it, I haue spoken before sufficiently, so haue I also done of the ministerie, and of reading, so that I muste referre you to the former treatise for these matters, lest I should be too tedious, and offende as ofte, in diuers times iteratyng the same thing, as you doe.

This I must needes say, that you make here a childish digression farre from the purpose that you haue taken in hande, for the communion booke medleth not with the ordering of ministers although sometimes the booke of ordering ministers be bounde with the same, neyther are these thinges that you here speake of, there to be founde. And therfore no cause why you should absteyn from subscribing to that booke. But now to your painted margent.

You say by the worde of God the ministerie is an office of preachyng, & we make it an office of reading. To proue it to be an office of preachyng, you note

in your

in your margente. Matth. 26. But I thinke your meaning is the. 28. and Marke. 16. Where Christe sayeth to his Disciples, Go therefore and teache all nations. &c. What if a man shoulde say vnto you, that this commission was giuen onely to the Apostles? For he sayeth, Go into the whole worlde, whereas you teache nowe, that no man may come into the ministerie, except he first haue a flocke, and then muste he keepe him with his flocke, and goe no further. If this doctrine be true, then can not this place serue your turne? For as the office of Apostle is ceased by your doctrine, so is this commission also, except you will haue the one parte to stande, that is, (Goe and preach) and this to be abrogated, *In vniuersum mundum*, into the vvhole vvorlde.

But wher doth the booke make the ministerie an office of reading only? or what contrarietie is there betwixte reading and preaching? nay what difference is there betwixte them? if a man shoulde write his sermon, and reade it in the booke to his flocke, dothe he not preache? Is there no Sermons but such as be sayd without booke? I thinke to preache the Gospell is to teache and instructe the people in faithe and good maners, be it by writing, reading, or speaking without booke. And I am sure y spirite of God doth worke as effectually by the one of these wayes, as it doth by the other. Did not Saincte Paule preache to the Romaynes, when he writte to them? was not the reading of Deuteronomie to the people a preaching? 2. Reg. 23. Will you so wrongefully and so contemptuously speake of the reading of Scripture, being a thing so fruitefull and profitable?

But to come to the Booke; not of common prayer mentioned in the Article, but of ordering Deacons and Ministers, wherevnto this dothe appertayne, wherin you finde faulte with: the saying of the Bishop to him that is to be made minister is this:

Take

Take thou authoritie to preache the vvord of God, and to minister the holy Sacramentes in the congregation, vvhere thou shalte be so appoynted. What faulte fynde you in these wordes? Doth he giue him authoritie to reade or to preache? I take vpon me the defence of the booke, not of euery mans doings. But thys you say is spoken in mockerie, bicause they may not preache, except they haue newe licences. Surely I thinke no man is admitted into the ministerie, but he is permitted to preache in his owne cure without further licence, excepte it be vpon some euill vsage of himselfe afterwardes, eyther in lyfe or doctrine. It maye be, that a man be admitted minister, and afterward fall into errour, or heresies, as did Judas, and Nicolaus the Deacon: it is meete that suche should be restrained from preaching, notwithstanding their former licence. In all reformed Churches, I am sure this order is obserued.

That none ought publiquely to preache withoute licence in a Church established, and hauing Christian magistrates, I haue shewed before.

In the Scriptures (you say) there is attributed into the ministers of God, the knowledge of the heauenly misteries, and for proofe hereof, you cite the 1. Cor. 4. which is needlesse, for it is manyfeste. And yet all haue not knowledge of them alike: no there is greate diuersitie among them touching knowledge of these mysteries, and yet be that knoweth least, may be profitable in the churche, according to his talent.

You goe on, and say, that therfore as the greatest token of their loue, they are enioyned to feede Gods lambes: and you alledge the 21. of John, the wordes of Christ to Peter: Feede my lambes. &c. at this is true, and feeding is not onely publique preaching, but reading also of the Scriptures, and priuately exhorting,

and

and that accoꝛding to the gifte and grace giuen of God to euery man.

And yet you say, **with these suche are admitted and accepted, as onely are bare readers, that is onely able to saye Seruice, and to minister a Sacrament.** I saye this is the faulte of the man, not of the Booke, foꝛ the Booke alloweth none suche. But what is this to your purpose? what kinde of reason is this? Some Bishoppes admit some vnmeete ministers, therfoꝛe you will not subscribe to the Communion booke: oꝛ there be some ministers that can not pꝛeache, therfoꝛe there is something in the Communion booke repugnant to the woꝛde of God. It appeareth you had but small regarde to that which you toke in hande to pꝛoue: oꝛ that you can finde little matter in the booke of seruice to carpe at, when you fall into suche friuolous digressions.

Foꝛ reading Ministers, you bidde vs vieiwe these places, Mala. 2, 7. Esay. 56, 10. Zacha. 11, 15. Matth. 15, 14. 1. Timoth. 3, 3.

The Pꝛophet Malachie in the seconde Chapter and seuenth ꝛle sayth on this soꝛte: For the Priestes lyppes should preserue knowledge, and they should seeke the lavv at his mouth: for he is the messenger of the Lorde of hostes. In whiche woꝛdes the Pꝛophete dothe signifie that the Pꝛiestes ought to be learned in the lawe, and able to instructe, which no man denieth: and if there be any crept into the ministerie, whiche are not able so to doe, it is to be ascribed either to the negligence of the bishoppe, and suche as haue to doe therein, oꝛ to the necessitie of the tyme. But here is nothing spoken agaynst reading, foꝛ any thing that I can gather: and if any man shoulde come vnto me, and demaunde of me any question touching the lawe of God, I thinke I shoulde better satisfie him, if I did reade the woꝛdes of the lawe vnto him, than if I should make a long tedious discourse

of myne owne, to little or no purpose. It is the worde it selfe, that pearceth and moueth the conscience.

I speake not this agaynst interpreting of the Scriptures, or preaching (for I know they be both necessarie) but agaynst such as be enimies to the reading of them.

The places in the .56. of Esay, and in the eleuenth of Zacharie, tende to the same purpose, they all speake agaynst ignorant, foolishe, slouthfull gouernours and Pastours, there is nothing in them that condemneth or disalloweth reading of the Scriptures, or reading of prayers: No more is there in the fiftenth of Matthew, nor 1. Timo. 3. reade the places, and you shall sone se with howe little iudgement they be quoted agaynst suche Ministers, as vse to reade the Scriptures and prayers to the people. If you had sayde agaynst dumbe and vnlearned ministers, viewe these places, you had sayde some thing. For reading ministers, that is, for reading the Scriptures publiquely in the Church by ministers, viewe you these places. 1. Tim. 4. Till I come giue attendance to reading, to exhortation, to doctrine. In the which worde as Musculus sayth, *Exprimit ordinem ecclesiasticum, quo primum ex sacris scripturis aliquid legebatur, deinde exhortatio & doctrina subiiciebatur.* He expresseth the Ecclesiasticall order, vvherin first there is some thing read oute of the Scriptures, then followeth exhortation and doctrine. Luke. 4. Where we learne that Christe beeing at Nazareth, as his custome was, went into the Synagoge on the Sabboth day, and stode vp to reade, &c. Act. 15. it is thus written: For Moyses of olde time hath in euery citie them that preache him, seeing hee is read in the Synagoges euery Sabboth day. Where he also seemeth to call reading, preaching.

According to these examples and places of Scripture, the Churche of Christe euen from the beginning hath alwayes vsed to haue the Scripture publiqely read

in

in the Churche, as a thing moſte profitable, as it is be-
fore by me declared: And yet you ſay, Reading is not
feeding, but it is as euil as playing vpō a ſtage
and worſe to, for players yet learne their parts
without booke, and theſe a mainy of them, can
ſcarcely reade within booke.

That reading is feeding, Muſculus gyueth theſe reaſons: Firſt, bycauſe it maketh the people experte and cunning in the ſcriptures, ſo that they can not be ſo eaſily deceiued with falſe teachers. And therfore Iosephus lib. 2. contra Appi. ſpeaking of this commoditie of hauing the Scriptures read, ſayth on this ſort: *In vnaquaq; ſeptimana ad legem audiendā cōueniunt vniuerſi. Noſtrorum quilibet de legibus interrogatus, facilius quam nomen ſuū recitat. Vniuerſas quippe mox à primo ſenſu diſcentes in animo velut inſcriptas habemus.* Euery vveeke al the people come togither to heare the lavve. Euery one of vs demaunded any queſtion of the lavve can anſvvere as readily as he can tell his ovvne name. For vve learning the lavv euen from our youth, haue it as it vvere vvritten in our memorie.

Secondly, the publike reading of the Scripture is good for ſuche as can not read them ſelues: to ſuche likewiſe as can reade, but yet haue not the bookes of the holy ſcripture at home in their houſes.

Thirdly, it maketh the people better to vnderſtande the Sermons preached vnto them: bicauſe through the continuall hearing of the Scriptures read, they be acquainted with the wordes and phraſes of the ſame.

Laſt of all, it may be, that ſome men be more edified by the ſimple reading of the ſcriptures, than by ſermons.

But bothe of reading the Scriptures, and the profitablenelle ther of, I haue ſpoken before in the former treatiſe, I can not but marueil what theſe men meane, not onely in ſpyte and malice to ioyne with the Papiſtes

agaynſt the Communion Booke, but agaynſt the publike reading of the Scriptures in the Churche alſo: Saying that Reading is no feeding, but it is as euil as playing on a ſtage, and worſe too: than the which no papiſt could haue ſpoken more ſpitefully.

If there be any miniſters that can ſcarſly reade, I defende them not, neither doth the booke of common prayer allowe of them: theſe be but Papiſticall cauillations agaynſt the puritie of our ſeruice and Sacraments.

As for that which followeth, Theſe are emptie feeders. &c. And the places of ſcripture quoted in the margent, may be aptly ſpoken and alledged agaynſt wicked, ignorant, and dumbe Paſtors, not agaynſt vertuous, godly, learned preaching, or (as you terme them) reading miniſters. And therfore I leaue them to you, and to the Papiſts, better to be conſidered of.

Admonition.

By this booke bare reading is [q] good tilling, and ſingle ſeruice ſaying is excellent [r] building, and he is ſhepherde good inough, that can, as Popiſhe Prieſtes couldе, out of their Portuis ſaye fairely their diuine ſeruice. Naye ſome in the fulneſſe of their blaſphemie haue ſayde it, that muche preaching bringeth the worde of God into contempt, and that foure preachers were inough for all London, ſo farre are they from thinking it neceſſarie, and ſeeking that euery congregation ſhoulde haue a faythfull paſtor. Paule was not ſo wiſe as theſe politike men, when he ſayd, we [s] can not beleeue, except we

q 1.Cor.3.5.

r 1.Cor.3.9.

s Rom.10.14.

we heare, and we can not heare without a preacher. &c. Seeing we may heare by reading, and so beleeue wythout a preacher: foolishly he spake when he sayde, he [t] muste be apt to teach, sith euery man of the baleſt sorte of the people is admitted to this function, of suche as [u] Jeroboam did sometimes make his priests. We will say no more in this matter, but desire you to consider with vs, what small profite and edification this seely reading hath brought to vs this thirteene yeres paste (except perhaps by some Circumcelion or newe Apostle, we haue had nowe and then a fleing sermon) surely our sinnes are growen ripe, our ignorance is equall with the ignorance [w] of our leaders: we are lost [x] they can not find vs, we are sicke, they can not heale vs, we are hungrie, they can not finde vs, except they leade vs by other mens lights, and heale vs by saying a prescript forme of seruice, or else feede vs with homilies, that are to homely to be set in place of Gods scriptures. But dronken they are, and shewe their owne shame, that striue so eagerly to defende their dooings, that they will not onely not acknowledge their imperfections, but will enforce men to allowe them.

[t] 1. Tim. 3. 2.

[u] 2. Chr. 13. 9.

[w] Esai. 24. 2.

[x] Zach. 11. 13.

Answere.

Here is muche a doe about bare reading and single seruice saying: by like you lacke matter to make out your Volume, when you iterate one thing so often.

I tell you agayne, no honest, godly, or learned man euer hitherto did, or will disalowe reading of the scriptures in the Churche, or a prescript order of common prayers. Shewe any learned mans iudgement to the contrarie, shewe the example of any Christian Churche of antiquitie, or of any late reformed Church, wherein there is not bothe reading of the Scriptures in the publike congregation, and a prescript order of common prayers: nay shew any one sillable in the Scriptures to the contrarie. As for your places alledged out of the. 1. Corinth. 3. ple. 5. & 1. Corin. 3. ple. 9. The one to proue **that by the booke bare reading is good tilling**, the other that by the same booke, **single seruice saying is excellent building. &c.** they shew your intollerable audacitie (I will terme it no worse) in abusing the Scriptures. In that place to the Corinth. the Apostle sayth thus: VVho is Paule then? vvho is Apollos? But the ministers by vvhom ye beleeued, and as the Lorde gaue to euery man. Howe can you gather hereof, that by the Cõmunion booke bare reading is good tylling? or how can you hereof conclude that (which I thinke you meane) that the sole and onely reading of the Scriptures is not tylling, or that the Scriptures may not be read in the open congregation by the minister? What sequele call you this? Paule and Apollos be the ministers by whom you beleeued, as the Lord gaue to euery man: Therefore the reading of the scriptures edifie not, or it is not lawful for them to be red in the church by the minister. You come to soone from the vniuersitie to haue any great skill in logike: but belyke bicause there is mention made of tilling in the nert verse of that chapter, therfore you quote it in the margent, missing onely the line: for this is your vsuall maner, if you haue but one word in a text which you vse in your booke, you quote the place, as though it made for your purpose. This is neither plaine nor wise dealing.

In

In the ninth verse of that chapiter these be the words: For we together are Gods labourers, ye are Gods husbandrie, and Gods buylding. Howe do you apply these wordes? or howe do they proue, that by the booke of common prayers, single seruice saying is excellente buylding, & that he is a shepheard good inough that can (as a Popish Priest could) out of their portuis say fayrely their diuine seruice? nay how can you possibly collecte anye thing out of this texte, against a prescripte order and forme of prayers? If you be pale shame before man, yet remember that God will call you to a reckning, for thus shamefully abusing his holy scriptures. But now I remember this worde BUILDING, is in this text, and that is inough for you.

If any haue misliked often PREACHING, or haue sayde that MUCH PREACHING BRINGETH THE WORD OF GOD INTO CONTEMPTE, or that FOURE PREACHERS WERE INOUGH FOR ALL LONDON, they are to be blamed (and that iustly) and not the booke, for it willeth no man to say so.

But if any hathe sayde, that some of those which vse to preache often, by their lose, negligent, verball and vnlearned sermons, haue brought the worde of God into contempt, or that foure godly, learned, pithie, diligent, and discrete preachers might doe more good in London, than forty contentious, vnlearned, verball, and rashe preachers, they haue sayde truely, and their saying might wel be iustified. Howbeit take heede ye you slaunder no man, or vniustly lesne the discredite of any, whilst you seeke to vtter your malice against that godly booke. None that fauoureth Gods word (as I thinke) denieth that hearing the word of God is the vsuall and ordinary meanes, whereby God vseth to worke fayth in vs. And that therfore prea-

preachers be necessarie. But the place of Saint Paule Rom.10. by you alledged, derogateth nothing from the reading of the Scriptures: And I thinke no learned man will denie, but that fayth commeth also by hearing the scriptures read.

The examples of suche as haue bene conuerted by reading of the scriptures, and hearing of them read, be infinite. I knowe not whervnto this your bitternesse against reading of the scripture tendeth, except it be to confirme another opinion of the Papists, touching the obscuritie and darknesse of the Scripture, or diuers senses and vnderstanding of the same. If you ioyne with them in that also, then I haue to say vnto you with S. Augustine, *In hys quæ aperte in scripturis posita sunt, inueniuntur illa omnia quæ continent fidem, moresq; viuendi.* In those things that be playne and manyfest in the scriptures are al such things conteyned which pertayne to faith and good maners. And with Hierome *in Psalme 86. Sicut scripserunt Apostoli, sic & ipse dominus: hoc est per Euangelia sua locutus est, vt non pauci intelligerent, sed vt omnes. Plato scripsit in scriptura, sed non scripsit populo sed paucis, vix enim intelligũt tres homines. Isti vero, hoc est principes ecclesiæ, & principes Christi nõ scripserunt paucis, sed vniuersa populo.* As the Apostles vvrit so did the Lorde, that is, he spake by his Gospels, not that a fevv, but that all might vnderstande. Plato vvrit, but he vvrit to fevv, not to the people, for scarse thre do vnderstande him: these, that is, the Apostles vvrit not to fevv, but to the vvhole people. But I thinke you doubt not of this matter.

If the reading of Scriptures edifie not, what néded Chrysostome writing vpon the. 3. to the Col. so earnestly exhorte the people to get them Bybles, or at the least the newe Testament, to be as it were a continuall master vnto them to instruct them?

What néded ỳ same Chrysostome *Hom.3. de Lazaro.* with

with suche vehemente wordes haue moued the people to reade the scriptures, declaring not onely the commoditie of them, but the easinesse also to be understood? Is not this saying of Cyprian, both ancient and true, That vvhen vvee reade the Scriptures God talketh vvith vs: VVhen vve pray, then vve talke vvith God? In the one and thirtie Chapter of Deuteronomie, it is thus written: Thou shalte reade this lavve before all Israell, that they maye heare it: that they maye heare, and that they maye learne, and feare the Lorde youre GOD. But touching this matter I referre you to that whiche I haue spoken before in the former parte of youre admonition. And also I beseeche you take paines to peruse the 15. article of that notable Iewel & worthy Byshop late of Salisburye, wherein he of purpose entreateth of this matter against master Harding. Foolishly he spake (you say) when he said, &c. No surely, but you doe folishly gather ẏ reding is vnprofitable bycause Sainte Paule sayde, that a Byshop must be apte to teache: for your argument is this in effecte: a Byshop must be apte to teache, therefore the scriptures neede not to be redde to the people: which is a *non sequitur*.

Your place of the 2. Chronicles. 13. I haue touched before, where it was alledged to the same purpose: I haue shewed howe vnaptly you vse it. For Ieroboam was reproued for making suche preests as were not of the tribe of Leui, to the whiche tribe only the preesthood was then tyed, now it forceth not of what stocke or tribe he is that is admitted to the ministerie, so that other qualities required of a minister be in him.

You will say no more in this matter but desire vs to consider with you, what small profite and edification, this silly reading hathe brought to vs these thirteene years past, &c. And what can you tell howe muche it hath profited? I thinke verie much; but the lesse bicause of your contentiousnesse;

for by the factes that you haue stirred, many be brought into a doubte of religion, many cleane driuen backe: and no doubte the fruites of the Gospell woulde haue muche more appeared, if you had not made this schisme in the Churche, a perpetuall companion, but yet a deadly enimie to the Gospell.

I knowe not what you meane by your Circumcelio, or newe Apostle. If you meane suche as preache in diuers places as they be called, or as they see occasion, I see not with what honest zeale, or godly affection, you can call them in derision Circumcelions or newe Apostles. Some such haue done more good with their flying sermons (as you terme them) than you haue done with your roying libels. But as I said in the beginning I will not answere wordes but matter, although I am constrained to do otherwise, you are so full of wordes, and barren of matter.

Admonition.

The second reason. In this booke also it is appointed that after the creede if there be no sermon, an homely must followe either already set out, or hereafter to be set out. This is scarce plaine dealing, that they would haue vs to consent vnto that which we neuer sawe, & whiche is to be set out hereafter, we hauing had suche cause alreadye to distruste them by that whiche is already set out, being corrupte and strange to maintein an vnlearned & reading ministerie. And sith it is plaine that mens workes ought to be kepte in, and nothing else but the boyce of God and holy scriptures, in whiche only are conteyned

teined y al fulneſſe and ſufficiencie to decide con-
trouerſies, muſt ſounde in hys Churche, for
the very name Apocrypha teſtifieth, that they
oughte rather to be kepte cloſe, than to be bt-
tered.

y
2. Ti 3. 6. 17.
2. Peter. 1. 20.
Rom. 1. 16.
1. Co. 1. 18. &c.

Anſwere.

Your ſeconde reaſon in fewe wordes is this: In the booke of common prayer it is appointed, that after the creede if there be no ſermon an Homily muſt followe, either already ſet out or hereafter to be ſet out, but you knowe not what will hereafter be ſet out, therefore you will not ſubſcribe.

You haue no cauſe to ſuſpecte any thing touching religion ſet out by publique authoritie (for ſo is the booke) or hereafter to be ſet out by cõmon authoritie. Hitherto you are not able to trounce any homily ſet out by cõmon authoritie, of any errour, and therefore you ought not to be ſuſpitious of any that is to come. If any Homily ſhall hereafter be ſette out, wherein you miſlike any thing, you need not to reade it, the booke doth not appoint you this or that Homily to read, but ſome one which you like beſt. But what neede you to be ſcrupulous in this matter? if you be appoſed to preach, then neede you reade no Homily at all, therefore this is no reaſon.

This aſſertion (that in the holy ſcriptures is cõteyned al fulneſſe to decide controuerſies) if you meane controuerſies in matters of faith and in matters touching ſalnation, is very true, but you haue vſed little diſcretion in quoting ſome places to proue the ſame.

I finde no faulte with you for citing the firſte verſe of the 2. Timo. 3. for the. 16. verſe, that is but a ſmall ouerſight, and it may bee in the Printer: But howe doe you

conclude this assertion of the wordes of Peter. 2. epistica. 1. verse. 20. which be these, so that ye firste knoyve that no prophecie of the scripture is of any priuate motion: For this place only proueth that the scriptures be not of men but of the holye ghoste: it speaketh nothing of the sufficiencie of the Scripture.

That place also. 1. Cor. 1. is not fitly applyed to this purpose: there is scripture sufficient directly to proue the sufficiencie of scripture, so that you shoulde not haue needed to giue the aduersarie occasion to carpe at the vnaptnesse of these places for that purpose.

Homelies contayning doctrine agreeable to the scriptures, be of the same nature that sermons be: Wherfore if it be not lawfull in the Churche to reade homilies, neyther is it lawfull to preach Sermons: The reason is all one, neyther is there any difference, but that Homilies be read in the booke, Sermons sayde without the booke.

Homilies are pithie, learned, and sound; sermons oftentimes be wordes without matter, vnlearned, erronious: But of reading Homilies in the church, I haue somthing spoken before: now it shal be sufficient only to set downe Master Bucers iudgemente of this matter in his notes vppon the Communion booke, whiche is this. It is better that vvhere there lacks to expound the scriptures vnto the people, there shoulde be Godly and learned Homilies readde vnto them, rather than they shoulde haue no exhortation at all in the administration of the supper. And a little after: there be too fevve Homilies, and too fevve pointes of religion taught in them: vvhen therefore the Lord shall blesse this kingdome vvith some excellent preachers, lette them be commaunded to make moe Homilies of the principall points of religion, vvhich may be readde to the people, by those pastors, that cannot make better themselues.

Admonition.

In this booke dayes are ascribed vnto saints, and kepte holy with fastes on their euens, and prescripte seruice appointed for them, whiche besyde that, they are of many superstitiously kept and obserued, and also contrarie to the cõmaundement [z] of God, Sixe dayes thou shalte laboure: and therefore we for the superstition that is put in them, dare not subscribe to allowe them.

z
Exod. 20 9.
Exod. 23. 12.
Deute. 5. 13.
Esay. 1. 10. 13. 14
Leuit. 23. 3.
2. Esdr. 1. 13.
Rom. 14. 6.
Gala. 4. 10. 11.

Answere.

This is contained in your first reason and there answered. Your collection hangeth not together, for howe followeth this: these holydayes be superstitiously obserued of some, therefore you may not allowe theme Why shoulde other mens superstition hinder you from lawfully vsing a lawfull thing? The Sabboth day is superstitiously vsed of some, so is the church, so is ỹ Crede, & the Lords prayer, and many things else, and yet I hope you will subscribe to them. You heape vp a number of places of the margent to proue that which no man doubteth of, that is, this portiõ of the commaundement. Sixe daies shalt thou labour. &c. The meaning of whiche wordes is this: that seing God hath permitted vnto vs sixe days to do our owne workes in, we ought the seuenth day wholy to serue him. This is no restraynte for any man from seruing of God any day in the weeke else. For the Iewes had diuers other feastes whiche they by Gods appointemente obserued; notwithstanding these wordes Sixe dayes. &c.

Euery man hathe not bodily laboure to doo, but mayo serue God aswell in these sixe dayes, as in the seuenth. And certainly he doth not by any meanes break this commaundement, whiche absteyneth in any of these six days from bodily laboure to serue God. For this is the commaundement, (Remēber that thou keepe holy the Saboth day) as for this (Sixe dayes thou shalt vvorke) is no commaundement, but tendeth rather to the constitution of the Saboth, than to the prohibiting of reste in any other day appointed to the seruice of God: And it is as muche as if he should say, sixe dayes thou mayste worke, and so doe some translate the Hebrew worde.

The place alledged out of the first of Esay is farre from the purpose, there is not one worde there spoken of any holye dayes dedicated to Saintes, but onely the Lorde signifieth, that their sacrifices and feaste dayes were not acceptable to him, bycause they were doone in hipocrisie, and without faith, so that he reproueth *modum*, not *factū*, their manner of sacrifising, (that is) their hipocriticall kinde of worshipping him.

In the 2. Esdras. 1. in the place by you quoted, I see not one word that may serue for your purpose, the words you quote be these, I haue led you thorovve the Sea, and haue giuen you a sure vvay since the beginning, I gaue you Moses for a guide, and Aaron for a priest.

In the 14. to the Rom. the Apostle speaketh nothing of our holydays, but of such as were obserued among the Iewes, and abrogated by the comming of Christe. And yet in that place the Apostle exhorteth, that we which be strong, should not despise them that are weake, nor condemne them, though they vse not the christian libertie in dayes and meates.

That in the fourth to the Galath. Ye obserue dayes, monthes, and tymes, and yeares. &c. Saint Augustine *ad Ianuarium, epist.* 119. expoundeth on this sorte, *Eos incul-*

pat,

pat, qui dicunt non proficiscar quia posterus dies est, aut quia luna sic fertur, vel proficiscar vt prospera cedant, quia ita se habet positio syderum, non agam hoc mense commertium, quia illa stella mihi agit mensem, vel agam quia suscepit mensem. I know there be other that doe otherwise expounde that place (and that truly) euen as they do also that in the 14. to the Rom. of certaine Iewishe feasts, as Sabboths, new Mones, the feastes of Tabernacles, the yeare of Iubilie, and suche like abrogated by the Gospell, and yet superstitiously obserued of some. But these places can by no meanes be vnderstood of the dayes obserued by vs and called by the names of Saintes dayes, for they were ordeyned since the writing of this Epistle.

And that you maye vnderstande the difference betwixte the festiual dayes obserued of the Papists, and the dayes allowed nowe in this Churche, it is to be consydered: Firste, that their Saincts dayes were appointed for the honouring and worshipping of the Sainctes, by whose names they were called: ours be ordeyned for the honouring of God, for publike prayer, and edifying the people by reading the scriptures, and preaching: neyther are they called by the name of any Saincte, in any other respecte, than that the scriptures which that day are read in the Church, be concerning that Saincte, and contain, eyther his calling, preaching, persecution, martirdome or such like.

2. The Papistes in their Sainctes dayes prayed vnto the Sainctes: wée onely praye vnto God in Christes name.

3. They hadde all thinges doone in a straunge toung, withoute anye edifying at all: Wée haue the Prayers and the Scriptures readde in a tongue knowne, whyche can not bée withoute greate commoditie to the hearers.

4. To be shorte: they in obseruing their dayes, thinke they merite thereby something at Gods handes: we in obseruing our dayes, are taught farre otherwise.

The Church euen from the beginning, hath obserued such feasts, as it may appeare in good writers.

Ierome writing vppon the fourth Chapter to the Galathians saith on this sorte. If we be not lawfull to obserue dayes, monethes, times, and yeares, we also fall into the like faulte, which obserue the passion of Christ, the Sabboth day and the time of Lente, the feastes of Easter, and of Pentecost, and other times appointed to Martirs, according to the manner and custome of euery nation: to the which he that will answere simply, will say that oure obseruing of dayes is not the same with the Iewish obseruing, for we do not celebrate the feast of vnleauened or swete breade, but of the resurrection and death of Christ. &c. and leaste the confused gathering togither of the people, should dymmishe the faith in Christe, therefore certaine dayes are appointed that we might all meete togither in one place, not bycause those dayes be more holy, but to the intente that in what day soeuer we meete, we may reioyce to see one another. &c.

Augustine in like manner *li.* 18. *de ciuitate dei cap.* 27. saith that we honor the memories of Martirs, as of holy men, & such as haue striuen for the truth euē to death. &c.

The same Augustine in his booke *contra Adamantum Manichæi discip. cap.* 16. expounding the wordes of the Apostle, ye obserue dayes, yeares, and times writeth thus. But one maye thynke that he speaketh of the Sabaothes: dothe not we saye that those tymes oughte not to bee obserued, but the thinges rather that are signified by them? for they did obserue them scrupulously, not vnderstanding what they did signifie and prefigurate, this is that that the Apostle reproueth in them, and in all those that serue the creature rather than the Creator,

for

for we also solemnely celebrate the Sabboth day and Easter, and all other festiuall dayes of Christians: but bicause we vnderstande whervnto they do appertayne, we obserue not the tymes but those things which are signified by the times. &c.

Other reformed Churches also haue dayes ascribed to Saincts aswell as we, as it may appeare by these wordes of Bullinger, **writing vpon the. 14 to the Rom.** In the auncient writers, as Eusebius and Augustine, thou mayest find certayn memorials apointed to certayne holy men, but after another manner, not muche differing from ours, whiche we as yet retayne in our Churche of Tigurie, for we celebrate the Natiuitie of Christ, his circumcision, resurrection, and ascention, the comming of the holy ghost, the feasts also of the virgin Marye, Iohn Baptist, Magdalene, Steuen, and the other Apostles; yet not condemning those which obserue none, but onely the Sabboth day. For perusing old Monuments, we finde that this hath alwayes bene left free to the churches that euery one should follow that in these things, that should be best and most conuenient.

Caluine **in like maner writing vpon the fourth to the Galath. doth not disalow this kinde of obseruing dayes: his wordes be these.** VVhen as holinesse is attributed to dayes, when as one day is decerned from another for religion sake, when dayes are made a peece of diuine worship, then dayes are wickedly obserued. &c. But when we haue a difference of dayes, laying no burthen of necessitie on mens consciences, we make no differēce of days, as though one were more holy than another, we put no religion in them, not worshipping of God, but only we obserue them for order and concorde sake, so that the obseruing of dayes with vs is free, and without all superstition. **And againe vpon the. 2. to the Coloss.** But some will say, that we as yet haue some kind of obseruing dayes: I answere that we obserue them not, as though there were any religion in them,

or as thoughe it vvere not then lavvfull to labour, but vve haue a reſpect of pollicie and orders, not of dayes. **And in his inſtitutions vpon the fourth commaundement:** Neither do I ſo ſpeake of the ſeuenth day, that I vvoulde binde the Churche onely vnto it, for I do not condemne thoſe Churches vvhich haue other ſolemne dayes to meete in, ſo that they be voide of ſuperſtition, vvhich shal be if they be ordeyned onely for the obſeruing of diſcipline and order. **Maiſter** Bucer **in his epiſtle to maiſter** Alaſco, **ſpeaking of holy dayes, ſayth,** that in the Scriptures there is no expreſſe commaundement of them: it is gathered notvvithſtanding (**ſayth he**) from the example of the olde people that they are profitable for vs, to the increaſe of godlyneſſe, vvhich thing alſo experience proueth.

To be ſhort, Illiricus **writing vppon the fourth to the Gala. maketh this diuiſion of obſeruing dayes & tymes.**

1 The firſt is natural, as of Sõmer, ſpring time, vvinter, &c. time of planting, time of ſovving, time of reaping, &c.

2 The ſeconde is ciuill.

3 The thirde Eccleſiaſticall, as the ſabboth day, and other dayes, vvherein is celebrated the memorie of the chiefe hiſtories, or acts of Chriſt, vvhich be profitable for the inſtruction of the ſimple, that they may the better remember vvhen the Lorde vvas borne, vvhen he ſuffred, vvhen he aſſcended vp into heauen, & be further taught in the ſame.

4 The fourth ſuperſtitious, vvhen vvee put a neceſſitie, vvorshipping, merite, or righteouſneſſe in the obſeruing of time: and this kinde of obſeruing dayes and tymes is onely forbidden in this place.

Thus you ſe by the iudgements of all theſe learned men, that dayes aſcribed to ſainctes, is no ſuch matter, as ought to make men ſeparate themſelues from the Church, and abſtayne from allowing by ſubſcription ſo worthy & godly a booke as the booke of common prayer is, much leſſe to make a ſchiſme in the Church for the ſame.

Touching fasting on the euens of suche feastes, or rather abstayning from flesh, you know it is not for religion, but for politie, and as I thinke, the same is protested in that Acte, where suche kinde of abstayning is established: and therefore these be but slender quarels picked to disalowe such a booke.

Admonition.

The fourth reason. In this booke we are enioyned to receyue the Communion kneeling, whiche beside that it hath in it a [a] shewe of Papistrie, dothe not so well expresse the mysterie of this holy Supper. For as in the olde Testamente, eating the Paschall Lambe standing, signified a readinesse to passe, euen so in the receyuing of it nowe sitting: according to the example of Christe, we signifie reste, that is, a full finishing thorough Christe [b] of all the ceremoniall Lawe, and a perfecte worke of redemption wrought by Christe, that giueth reste for euer. And so we auoyde also the daunger of Idolatrie, whiche was in tymes paste too common, and yet is in the heartes of many, who haue not as yet forgotten their breaden God, so tenderly haue they bene instructed. Against whiche we maye sette the commaundemente, Thou [c] shalt not bowe downe to it, nor worship it.

[a] & 1. Thes. 5. 22. Exod. 12. 11.

[b] Mat. 26. 20. Mar. 14. 18. Luke. 22. 14. Iohn. 13. 28. Gala. 4. 10. Gal. 5. 3. 4. 5. Hebr. in many places.

[c] Exod. 20. 5.

Answere.

Surely this is a sore reason, the booke of Common prayers requireth kneeling at the Communion, Ergo it is not to be allowed.

That kneeling is not to be vsed, you proue on this sort: Kneeling is a shewe of papistrie, and doth not so well expresse the misterie of the Lords supper: therefore not to be vsed.

Of kneeling at the Communion I haue spoken before, now therefore I will onely note in one worde or two the slendernesse of this argument.

You say, kneeling is a shewe of euill, and for proofe thereof you alledge. 1. Thessa. 5. Absteyne from all apparance of euyll. Howe followeth this, the Apostle willeth vs to abstayne from all apparaunce of euyll: Therefore kneeling at the Communion is a shew of euill. But your meaning is, that bicause the Papistes kneeled at the sackering of the Masse, (as they called it) therefore we may not kneele at the receyuing of the Communion: you may as well say, they prayed to images and saincts kneeling, therefore we may not pray kneeling.

There is no such perill in kneeling at the Communion as you surmise, for the gospeller is better instructed than so grossely to erre: And as for the learned Papiste he is so farre from worshipping, that he disdeyneth that holy Communion, iesteth at it, and eyther altogither absteyneth from comming vnto it, or else commeth onely for feare of punishment, or *pro forma tantum*, for fashion sake: and the moste ignoraunt and simplest Papist that is, knoweth that the Communion is not the Masse, neither doe they see it lifted vp ouer the Priestes head, wyth such great solemnitie as they did, when they tooke it to be their God. No truely, the contempt of that misterie is more to be feared in them, than worshipping: and to be short, if they be disposed to worship, they will aswel worship sitting, as kneeling. But they are farre from suche an opinion of the bread and wine in the blessed Communion: for they make no account at all of it.

You say, sitting is the moste meetest gesture, because

because it signifieth rest, that is a full finishing thorowe Christ of all the ceremoniall lawe. &c.

What? are you nowe come to allegories and to significations? Surely this is a very papisticall reason. Nay then we can giue you a great deale better significations of the Surplesse, of crossing, of the ring in mariage, and many other ceremonies, then this is of sitting. I praye you in the whole Scripture, where doth sitting signifie a full finishing of the ceremoniall lawe, and a perfect worke of redemption that giueth rest for euer? If allegories please you so well, let vs haue eyther standing, which signifieth a readinesse to passe (vsed also in the eating of the Passeouer) or kneeling, which is the proper gesture for prayer and thankes giuing, and signifieth the submission and humblenesse of the minde. But you say, **Christ sat at his Supper**, therefore we must sit at the receyuing of the Supper: You may as well say, Christ did celebrate his Supper at night, after Supper, to twelue, only men, and no women, in a parlour, within a priuate house, the thursday at night before Easter, therfore we ought to receyue the Cõmunion at night, after supper, being twelue in number, and onely men, in a parlor, within a priuate house, the Thursday at nighte before Easter. But who seeth not the non sequitur of this argument?

The places written in your margent to proue, that Christ did sitte at Supper be needlesse, and were vsed for the same purpose before, where I haue also spoken my opinion of kneeling.

If you cite the Gal. 4 and. 5. and the Epistle to the Hebrues, in many places, to proue, that sitting signifieth rest, that is, a full finishing of the ceremoniall lawe: you do but delude the readers, and abuse the Scriptures, for there is no suche matter to be founde in them: If you alledge them to proue that Christe is the full finishing of the Ceremoniall lawe, you take vpon you to proue that

which no man douteth of, & is very far frō your purpose.

You note also the .20. of Exodus: Thou shalt not bowe dowvne to them nor vvorship them, to proue that we may not kneele at the Communion: but how fitly, euery child may iudge: for what sequele is there in this argument: God in the second commaundement forbiddeth worshipping of Images, therefore we may not receyue the Communion kneeling.

Admonition.

Halfe communion.

The fift. As for the halfe communion, whiche is yet appointed like to the commemoration of the Masse, we saye little of it, sauing that wee may note, howe neare the translatour bounde him selfe to the masselbooke, that woulde not omit it. Wee speake not of the name of Priest, wherwith he defaceth the minister of Christe, (bicause the priest that translated it, would perhaps faine haue the minister of Christ to be ioyned with him) seeing the office of priesthoode is ended christ being the last priest that euer was. To call vs therfore priests as touching our office, is eyther to call back agayn the olde priesthode of the lawe, which is to denie Christe to be comen, or else to keepe a memorie of the Popish priesthod of abhomination stil amongst vs. As for the first, it is by [d] Christe abolished, and for the seconde it is of Antichriste, and therefore wee haue nothing to doe wyth it. Suche ought [e] to haue no place in our Church, neyther are they ministers of Christe, sente to preache his Gospell, but priestes of the Pope to sacrifice

[d] Heb.5.1.6. Heb.9.11.

[e] Exod.44.10 12.13. Ierem.23. Hebr.5.4.

fice for the quicke and the dead, that is to tread vnder their feete the bloud of Christe. Suche ought not to haue place amongest vs, as the scriptures manifestly teache. Besides that we neuer reade in the newe Testament, that thys worde Priest, as touching office, is vsed in the good parte.

Answere.

I knowe not what you meane by the halfe communion, I finde no such worde in the Cõmunion booke: If you meane the communion in one kinde, you speake vntruely and slaunderously of the booke, and of this whole Church: If you meane the scriptures and prayers appointed to be read when there is no Communion, then doe you vnjustly liken them to the cõmemoration of the Masse, being most fruitfull scriptures, & godly prayers.

The name of Priest néede not be so odious vnto you as you would séeme to make it. I suppose it commeth of this worde *Presbyter*, and not of *Sacerdos*, and then the matter is not great.

The Priest or priests that translated this book, be not so scornefully to be taunted: I thinke some of them haue ended their lyues in the fyre, and all of them singuler both in life, religion, and learning: Speake not so contemptuously of so worthie men: vtter not youre hautie stomackes with so spitefull wordes towardes youre superiours and betters, least you proue your selues to be in the number of those, of whome Saint Paule speaketh. 2. Tim. 3. Ple. 2. 3. 4. 5. and Judas in his epistle Ple. 8. It is true that the priesthood of the old law is abolished, but the place of Scripture noted in your margent proueth it not. For Hebrues. 5. Paule doth shewe why the highe

Priest

Priest was ordeyned, and what were his offices: But hee speaketh nothing of the abolishing of the Priesthode. I muse what you meane thus vnnecessarily to paynte your margent, and that with so little iudgement and lesse discretion. The ninth to the Hebrues is some thing to the purpose, but needlesse.

Touching popish Priestes (as you call them) whether they ought to haue any place in our Church or no, I haue spoken before, where I haue also aunswered your marginall notes concerning that matter.

You farre ouershotte your selfe in mine opinion, when you set it downe, **that you neuer read in the newe Testament this worde Priest, touching office to be vsed in good part.** What say you to the fourth to the Hebrues? Vse. 14. Seeing then that we haue a great high priest which is entred into heauen Iesus Christ, &c. And Vse. 6. For wee haue not a hye priest which can not be touched with the feeling of our infirmities, but, &c. And chapt. 5. Vrse. 6. Thou art a priest for euer. &c. And Apocalips. 5, 1. Peter. 2. But what shoulde I trouble you with a tedious heaping vp of Scriptures? Shew me one place in this Epistle, yea in the whole newe Testament where this worde priest is taken in euill parte, touching office. Truely eyther you are farre deceyued, or else my vnderstanding fayleth mee, I condemne that office and institution of sacrificing for the quicke and the deade with you, and I knowe it is condemned in the scriptures manifestly, and namely in the ninthe and tenthe to the Hebrues.

Admonition.

Sixthly, in this booke three or foure are allowed for a fit number to receyue the Communion, and the Priest alone together with one

more,

more, or with the sicke man alone, may in tyme of necessitie, that is, when there is any common plague, or in tyme of other visitation, minister it to the sicke man, and if he require it, it may not bee denyed. This is not I am sure, lyke in effecte to a priuate Masse: that Scripture [f] Drinke ye all of this, maketh not against this, and priuate Communion, is not against the Scriptures.

f Math. 26.27. Mar. 14.23.

Answere.

How vntruly these mē charge ỹ church wyth priuate cōmunions, I haue shewed before. The place of scripture here alledged, to proue that three or foure be not a sufficient number to cōmunicate is this, Drinke ye al of this. Matth. 26. Mark. 14. Which may as well be applyed to proue that ten, twentie, fortie, is no sufficient number: I know not what your meaning is, except you thinke no number sufficient, vnlesse all do communicate together, bicause Christ sayde, Drinke ye all. This terte proueth that all oughte to be partakers of the Lordes cup, but it dothe not determine any certaine number of communicantes. I knowe there be some of the olde fathers, as Basilius Magnus, whyche woulde not haue fewer communicantes than twelue. But of the number of Communicantes there is nothing determined in Scripture, neyther is it materiall so that there be a number, that it may be a communion.

Admonition.

The seuenth. And as for priuate baptisme, that will abide the touchstone. [g] Go ye sayth Christ, and teache, baptizing them. &c. Now teaching is diuorced from communions & sacramentes.

g Math. 28.19.

They may go alone without doctrine. Women
h that may h not speake in a congregation, maye
1.Cor.14.34 yet in tyme of necessitie minister the sacrament
1.Tim.2.11. of Baptisme, and that in a priuate house. And
yet this is not to tye necessitie of saluation to
the sacramentes, nor to nourell men vp in that
opinion. This is agreable with the scriptures,
and therfore when they bring the baptised child
they are receyued with this special commenda-
tion: I certifie you, that you haue done well
and according to due order. &c.

But nowe we speake in good earnest, when
they answer this, let the tel vs how this geare
agreeth with the scriptures, and whether it be
not repugnant, or against the worde of God:

Answere.

Of priuate Baptisme I haue spoken before: here
is nothing alledged agaynst it, but the .28. of Math. Go ye
and teache, baptizing them. &c. which texte dothe proue
that it was a portion of the Apostles office to baptise, but
in what place, at what tyme, howe many at once is not
there prescribed, and therfore priuate Baptisme may
abyde this touchestone for any thing that I see to
the contrarie.

You say vntruly when you do affirme, that teaching
in this Churche is diuorced from communions
and sacraments, but such forged slaunderous spæches
be vsuall to you. Of this matter also I haue spoken in
the former parte.

You say, women that may not speake in a con-
gregation, may yet in tyme of necessitie minis-
ter

ster the sacramente of Baptisme, and that in a priuate house. And to proue ỳ women may not speake in ỳ congregatiõ you quote. 1. Cor. 14. 1. Ti. 2. where as you should rather haue proued, that women may not in time of necessitie minister baptisme, for that is the question, and not the other. But hereof I haue also spoken my opinion before. Women may speake in the congregation, if necessarie occasion doe require, as maister Caluine teacheth in his Institutions chap. 13. Secti. 32.

And yet (you say) this is not to tye necessitie of saluation to the Sacramentes: nor to nousell men vp in that opinion, no surely, no more than it is to teach, that children ought to be baptized, and not to tarye vntill such tyme as they be able to answere for them selues. You shoulde haue proued this to be repugnant to the Scriptures (bicause you saye it is) and therefore you refuse to subscribe. When you set downe the Scriptures to the whiche it repugneth, if it fall oute so in deede, you shall haue me a conformable aduersarie: I will say with Saint Augustine, *Errare possum, hæreticus esse nolo:* and I would to God you coulde learne that lesson.

Admonition.

The eyght. The publique Baptisme, that also is full of childishe and superstitious toyes. First in their prayer they say, that God by the Baptisme of hys sonne Jesus Christe, didde sanctifye the floude Jordane, and all other waters, to the mysticall washyng awaye of syn, attributing that to the signe which is proper to the worke of God in the bloud of Christ, as thoughe vertue were in water to washe awaye synnes. Secondlye, they requyre a

i 1. Ioh. 1. 7. Act 20. 28. Rom. 3. 24.

k promyse of the Godfathers and godmothers,
Rom 7.15.18 21. (as they terme them) whyche is not in k theyr
Rom.9.16. powers to performe. Thyrdely, they pro-
phane holie Baptisme, in toying foolishly, for
that they aske questions of an infant, whyche
cannot aunswere, and speake vnto them, as
was wonte to bee spoken vnto men, and vnto
suche as beeing conuerted, answered for them
selues, and were baptised. Whyche is but a
l mockerie of God, and therefore agaynste the
Galath.6.7. holy Scriptures. Fourthly, they doe superstitiously and wickedly institute a newe Sacrament, whyche is proper to Christe onely, marking the Childe in the forehead with a Crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ. We haue made mention before of that wycked diuorse of the worde and Sacramentes. We saye nothing of those that are admitted to be witnesses, what yll choyce there is made of them, howe conuenient it were, seing the children of the faithful only are to be baptised, that the father should and mighte, if conueniently, offer and presente his child to be baptised, making an open confession of that faith, wherin he would haue his childe baptised, and howe this is vsed in well ordered Churches.

Answere.

The superstitious toyes you fynde in publique Baptisme be these.

Fyrst

First, that in our prayer we saye, that God by the baptisme of his sonne Jesus Chryste, did sanctifie the floud Jordan and all other waters, to the misticall washing away of sinne.

The seconde is, that we require a promise of the godfathers and godmothers, which is not in their powers to performe.

The thirde, that we aske questions of Infants, which can not answere and speake. &c.

The fourth, that we marke the chylde in the forehead with a crosse, making thereby a newe sacrament. &c.

The fifth, that we make an euill choyse of those that are to be admitted witnesses. &c.

By the first you say, that wee attribute to the signe that which is proper to the worke of God in the bloud of Chryst, as though vertue were in water to washe away sinne.

You know very well that we teache farre otherwyse, and that it is a certayne and true doctrine of all suche as profelle the Gospell, that the outwarde signes of the sacrament, do not conteyne in them grace, neither yet that the grace of God is of necessitie tyed vnto them, but only that they be seales of Gods promises, notes of Christianitie, testimonies and effectuall signes of the grace of god, and of our redemption in Christ Jesus, by the which the spirite of God dothe inuisibly worke in vs, not onely the increase of fayth, but confirmation also.

You vnderstande likewise, that this difference there is betwixt these externall elements, being selected to be sacramental signes (that is, betwixt water in baptisme, and common water: bread and wine in the Eucharist, and vsuall bread and wine) that these nowe be sacraments,

sanctified to an other vse, to a spirituall vse, to the nouri-shing of fayth, and feeding of the soule, to be instruments of the holy ghost, by the which as by instruments we be led to eternall life. Furthermore you can not be ignoraunt, that whosoeuer contemneth these external signes, and refuseth them, can not be a member of Christe, neither yet saued.

Last of all you haue learned, that there is suche a similitude betwirte the signes, and the thing signified, that they are not onely in Scripture vsually called by the names of those thinges whereof they be Sacraments (as breade the body of Christe, and water regeneration) but also that the contumelie or contempte done to the one, dothe redounde to the other, that is, the contempt of the signes, is the contempt of the things signified, and therefore S. Paule sayth. 1. Cor. 11. He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation. *Non diudicans corpus domini.* And Christe, Iohn. 3. Excepte a man be borne of water and the spirite, he can not enter into the kingdome of heauen.

These things beeing considered, it is no superstitious foy, but a godly and true saying, that Christe hath sanctified all waters (vsed in baptising) to the mysticall washing away of sinne: not ascribing, or attributing washing away of sinne to the externall element, any otherwise, than instrumentally, or in any other respecte than for the similitude that Sacraments haue with the things whereof they be Sacraments: for we knowe that wicked men may receyue these externall signes, and yet remayne the members of Sathan. It is certaynely true, **that the mistical washing away of sinne is proper to the worke of God in the bloud of Christ,** and for that purpose you might haue alledged much more playner & directer places of scripture, than moste of these which you haue noted in your margent: but I think your meaning

meaning is not therfore to condemne the outward signes and sacraments, as the heretikes called Messalians did.

The seconde thing you mislike, is that **we require a promyse of the godfathers and godmothers, which is not in their powers to performe:** to this cauillation I haue answered before, and haue declared, both out of Dionisius Areopagita and August. why they answere so in the infants name, and why they make that promise, which I thinke they performe sufficiently, if they pretermit nothing that lyeth in thē to the performance therof: and so sayth Dionisius, for suche promises are not made absolutely, but *quantum in nobis est*.

To proue that it is not in the godfathers to performe that which they promise, you quote the saying of saynct Paule to the Rom. cap. 7. ℣se. 15. I allowe not that vvhiche I do, for vvhat I vvould that I do not, but vvhat I hate that I do. And ℣se. 18. For I knovve that in me, that is, in my flesh, dvvelleth no good thing, for to vvill is present vvith me, but I finde no meanes. &c. And ℣se. 21. I finde then by the lavv, that vvhen I vvould do good, euill is present vvith me. In al these places the Apostle declareth, that infirmities remayne, euen in the faythfull, by reason of the flesh, and that they can not come to suche perfection in thys lyfe, as they do desire. But howe do these places proue that godfathers are not able to performe that whiche they promise for the Infante? truely these proues are to farre fetched for my vnderstanding. In the nynth to the Romanes, the Apostle sayth: That it is not in hym that vvilleth, nor in him that runneth, but in God that shevveth mercy. In the which wordes he sheweth that ỹ cause of our election, is not in our selues, but in ỹ mercy of god. But what is this to the promise of godfathers made at the baptizing of infants? if you would haue a man to promise nothing, but that which is in his power to performe, the must you simply condemne all promises made by man;

for

for there is nothing in his power to performe, no not mouing of his foote, not comming to dynner or supper. &c. Therefore as all other promises be made with these secrete conditions, if God will, so muche as lyeth in me, to the vttermoste of my power, if I liue. &c. so is the promise in baptisme made by the godfathers likewise.

To the thirde superstitious toy (as you call it) that is, the questions demaunded of the Infant at the time of baptisme, I haue also answered out of saincte Augustine, in the first parte: where it may also appeare that this maner of questioning was vsed in the baptising of Infants long before Augustines time, for Dionisius Areopagita maketh mention of it in like maner.

To proue that this questioning with the Infant, is a mocking of God, you quote Galath. 6. Vse. 7. Be not deceyued, God is not mocked, for whatsoeuer a man sowyeth, that shall he reape. Paule in this place taketh away excuses, which worldlings vse to make for not nourishing their Pastors, for no fayned excuse wyll serue, because God is not mocked: But what is this to the questioning with infants: howe followeth this: God is not mocked, Ergo, he that questioneth with infantes, mocketh God. Truely you mocke God, when you so dallie wyth his scriptures, and seeke rather the glory of quoting of many places of scripture, than the true applying of any one.

Concerning the fourth toy, that is, crossing the child in the forehead, which you call wicked and superstitious, I haue before declared maister Bucers opinion: It may be lefte, and it hath bene vsed in the primatiue Churche, and may be so still, without either superstition or wickednesse: neither dothe it any more make a sacrament (because it is in token that hereafter he shall not be ashamed to confesse Christe crucified) than your sitting dothe at the Communion in token of rest, that is, a full finishing through Christ of the ceremoniall law. &c.

I thinke

I thinke you knowe that euery ceremonie betokening some thing, is not by and by a Sacrament, and therefore here is as yet no wicked diuorse of the worde and sacraments, except it be made by you.

Touching the laste, whiche you rethorically say you will speake nothing of, that is, the euill choyse of witnesses, I thinke in parte it is true, but you speake that without the booke, and therefore without my compasse of defence. For I meane not to take vppon me the defence of any abuse within the booke, if there be any) muche lesse without the booke.

But I know not whereto this tendeth that followeth, that is, How conuenient it were, seeing that the childrē of the faithful only are to be baptised. &c. Do ye not comprehend those vnder the name of faithfull, whiche be baptised? For else it passeth mans vnderstanding, to knowe who be faythfull in deede, byeause the vnbeleuers may make a confession of fayth in wordes: And in this worlde it can not certaynely by man be determined, who among Christians be faithfull, who be vnfaithfull, I praye you aunswere me this one question: If a childe be founde, whose father and mother be vnknowne (as it hath happened sometimes in our remembraunce) will you not baptise it, byeause the parents be not yet comming to make a confession of their fayth: or byeause the founde fayth of the parents is vnknowne? But hereof I haue spoken in another place.

Admonition.

The ninth. As for matrimonie that also hath corruptions to many, it was wont to be counted a sacramente, and therefore they vse yet a sacramentall signe, to which they attribute the

vertue of wedlocke. I meane the wedding ring, whiche they fowly abuse, and vainly withall, in taking it vp and laying it downe: In putting it on, they abuse the name of the Trinitie, they make the new married man according to the Popish forme, to make an idoll of his wife, saying, with this ring I thee wed, with my body I thee worship, &c. And because in poperie no holy action may be done without a masse, they enioyne the married persons to receiue the Cõmunion, (as they do their bishops and priests when they are made) &c. Other pettie things out of the booke we speake not of, as that women, contrary[m] to the rule of the Apostle, come, and are suffered to come bareheaded with bagpipes & fidlers before the, to disturbe the congregation, & that they must come in at the great doore of the church, else all is marred.

Abuses accidentall.

m 1. Cor. 11. 15.

Answere.

The firste thing you mislike in matrimonie is the ring, whiche you call a sacramentall signe, and vntruly say that we attribute the vertue of wedlocke therevnto: I know it is not materiall whether the ring be vsed or no, for it is not of the substance of matrimonie, neither yet a sacramentall signe, no more than sitting at Communion is, but onely a ceremonie, of the which master Bucer (writing his iudgement vppon the first Communion booke set out in the tyme of King Edward) sayth on this sort: *Subijcitur alius ritus, vt annulum &c.* There is another rite and ceremonie vsed, that the bridegrome should lay vppon the booke the ring, or any other

other ſigne or token of vvedlocke, be it golde or ſiluer vvhich he vvill giue to his vvife, and from thence the miniſter taking it, doth deliuer it to the bridegrome, and he deliuereth the ſame to the bride, vvith a preſcript forme of vvords conteyned in the booke: this ceremonie is very profitable, if the people be made to vnderſtande vvhat is therby ſignified: as that the ring and other things firſt laide vppon the booke, and aftervvard by the miniſter giuen to the bridegrome to be deliuered to the bride, do ſignifie that we ought to offer all that vve haue to God before vve vſe the, and to acknovvledge that vve do receiue them at his hand, to be vſed to his glory. The putting of the ring vppon the fourth finger of the vvomans left hande, to the vvhich as it is ſayde there commeth a ſynevve or ſtring from the harte, doth ſignifie that the harte of the vvife ought to be vnited to hir husband, and the roundneſſe of the ring doth ſignifie, that the vvife ought to be ioyned to hir husbande vvith a perpetuall bande of loue, as the ring it ſelfe is vvithout ende. Vitherto maſter Bucer.

The ſeconde thing you repꝛoue is, bycauſe (ſaye you) **we make the married man (accoꝛding to the papiſticall foꝛme) to make an Idol of his wife, ſaying, with my body I thee woꝛſhip. &c.** And yet S. Peter 1. Epiſt. ca. 3. ſpeaking to the husbands ſayth. Likevviſe ye husbands dvvell vvith them as men of knovvledge, giuing honor vnto the vvoman. &c. **S. Peter would haue the man to giue honoꝛ vnto his wife, & yet his meaning is not that a man ſhould make an Idoll of his wife.**

Laſt of al, you like not **that the married perſons ſhould be enioyned to receiue the Communion.** Truely I maruell what you meane, ſo wickedly to reuyle ſo godly, and ſo holy a lawe. Well, I will onely ſet downe maſter Bucers iudgement of this thing alſo in the booke beforꝛe of me recited: his woꝛdes be theſe,

Est & illud admodum piè ordinatum, vt noui coniuges vna quoq; de mensa Domini communicent, nam non nisi in Christo Domino debent Christiani inter se matrimonio iungi. That is also godly ordeyned, that the newe married folkes should receiue the Communion, for Christians ought not to be ioyned by matrimonie, but in Christ the Lorde.

Other pettie things (you say) out of the booke, which you call in the margent abuses accidentall, as women to come bareheaded, bagpipes, fidlers, comming in at the great dooze. &c. you will not speake of: Truely neither will I speake of them, bicause beeing out of that booke and meare trifles, they are not within my compasse. But in the meane time, this is a sooze reason: The ring is vsed in matrimonie, the man sayth to his wyfe, with my body I thee woozship, the new married persons receyue the Communion togither: therefooze you will not subscribe to the booke of common prayers. But this argumẽt cannot be aunswered: women come to the Church bareheaded, with bagpipes and fidlers, at the great dooze of the Church, and these things be not in the booke, therefooze you will not subscribe to the booke.

Admonition.

The tenth. As foz confirmation, as they vse it, by the Bysshop alone to them that lacke bothe discretion and faith, it is superstitious and not agreable to the wozde of God, but popishe and peeuishe. We speake not of other toyes vsed in it, and how farre it differeth & is degenerated from the first institution, they themselues that are learned can witnesse.

An-

Answere.

Confirmation as it is nowe vsed, is most profitable, without all manner of superstition, most agreable to the word of God, and in all points differing from the Papisticall manner of confirming children. And arrogancie maketh you so peruish, that you can like nothing be it neuer so good.

Admonition.

The eleuenth. They appointe a prescript kinde of seruice to burye the deade: and that whiche is the duty of euery christian, they tie alone to the minister, whereby prayer for the dead is mainteyned, and partly gathered out of some of the prayers, where they praye that we wyth this our brother, and all other departed in the true faith of thy holy name, may haue our perfecte consummation and blisse, both in body and soule. We say nothing of the threefoulde peale, bycause that it is rather licensed by iniunction, than commaunded in the booke, nor of theyr straunge mourning, by chaunging their garments, which if it be not hipocriticall, yet it is superstitious and heathenishe, bycause it is vsed only of custome: nor of burial sermõs, which are put in place of trentalls, whereout spring many abuses, and therfore in the best reformed churches are remoued. As for the superstitiõs vsed bothe in countrey and City, for the place of buriall, whiche way they must lie, howe they must be fetched to Church the minister meeting

them at church stile with surplesse, with a company of greedy Clarks, that a crosse white or blacke muste be set vppon the dead corps, that bread muste be giuen to the poore, & offrings in buriall time vsed, & cakes sent abrode to frēds, bycause these are rather vsed of custome and superstition than by the authoritie of the boke. Small commaundement will serue for the accomplishing of suche thinges. But great charge will hardly bring the least good thing to passe, and therefore all is let alone, and the people as blinde and as ignorante, as euer they were. God be mercifull vnto vs.

Answere.

It is true that we haue a prescript kind of seruice to bury the dead, and that we appointe that office to the minister, and what haue you in the whole scripture against this? or who euer hath found fault with either of these two thinges (I meane prescripte seruice to bury the dead, & the minister to execute that office) but you alone? or whē was it euer heretofore reproued by any, but euen by your selues now of late?

You say, that therby prayer for the dead is mainteyned as may partly be gathered out of some of the prayers, where wee praye, that we with thys our brother, & other departed in the true faith of thy holy name, &c. You know full wel what our doctrine is cōcerning prayer for the dead, & you ought not thus boldly to vtter a manifest vntruthe, for in so doing you do but bewray your sinister affectiō. Now proue you, that a prescript forme of seruice for burying the dead, and the minister only to burye them,

both

both mainteine prayer for the dead: when you haue shewed your reason, you shall heare my answere.

In saying that these words gathered out of some of the prayers, that we with this our brother &c. import praier for ỹ dead, you do but quarell: wher we say that we with Abraham, Isaac, and Jacob may raigne in thy kingdome, doe we pray for Abraham, Isaac, and Jacob, or rather wishe our selues to be where they are?

In the like manner when we saye, that we wyth this our brother, and all other departed in the true fayth of thy holy name, may haue our perfecte consummation and blisse both in body and soule, we pray not for our brother and other that be departed in the true faith, but we pray for our selues, that we may haue our perfect consummation and blisse as we are sure those shall haue which dye in the true faith.

Now wey this reason: there is a prescript forme of burying the dead, & it is made a portiõ of ỹ ministers office, therefore you will not subscribe to the Communiõ booke.

The threefold peale, mourning apparell, burial sermons, the place of burial, whiche way they must lie, how they must bee fetched to the Churche, a crosse white or blacke set vppon the dead corps, breade giuen to the poore, offrings in burial time vsed, tokes sent abrode to frends, you confesse not to be conteyned within the booke, and so you eate me of some labour. But yet of mourning apparel and burial sermõs, giue me leaue to speake a litle. It is no good reason to say, that because mourning apparell is only vsed of custome, therfore it is superstitious & heathenish: many things be vsed of custom which be neither superstitious nor heathenish, as to receiue ỹ Communiõ before dinner, to celebrate the Lords day on the sunday, not on the saterday, to preach in pulpits, & such like.

Your-

Mourning apparell is of great antiquitie, (as you know) and I thinke it is no matter of religion, but of ciuilitie and order. If any man put religion in it, then no doubte it is superstitious.

But wherin haue funerall sermons offended you? or with what face of brasse dare you like them to trentalls? What similitude is there betwixte a godly sermon and the wicked masse? In what one poynte are they like? or how dare you condemne suche sermons, being then most necessary and most profitable? what? is there a more fitte time to entreate of the mortalitie of man, and shortnesse of his dayes, of the vanitie of this worlde, of the vncertaintie of riches, of the resurrection, of the iudgment to come, of eternall life, and of euerlasting deathe, and of infinite other most necessary points, than that wherin we haue a present example before our eyes? When is there a more meete time to beate downe trentalls, sacrificing for the dead, prayers for the dead, purgatorie, and such like, than that wherin they were accustomed to be most vsed? surely there is as much difference betwixte our funerall sermons, and the Papisticall masses and trentalls, as there is betwixte colde and hote, blacke and white, light and darknesse, truth and lyes heauen and hell. But belike there is some other priuate cause, that maketh you to refuse funerall sermons.

You say that in the best reformed Churches they are remoued: I thinke you say not truly, (and I am sure that Maister Caluine doth very well like and allowe of them, as appeareth in the forme of common prayers vsed of the English Churche in Geneua, and by him allowed.) But if it bee so, I tell you playnely, for my parte I like not that reformation, excepte there bee weightier reasons than eyther you vse, or I can perceyue. I am sure that in auncient Churches of long tyme they haue bene vsed, and the same you may see in the most

auncie-

auncient and beſt learned fathers.

Touching the place of burial, I muſe what you meane to miſlike of it, ſeeing there hath alwayes ben an appoynted place for the ſame, euen from Abraham to this day.

Other thinges that you mention bee but trifles, and ſome of them I thinke bothe is, and may be vſed without ſuperſtition, or any kinde of religious opinion: But theſe be not in the booke, and therfore no cauſe why you ſhould diſalowe of the booke for them.

Admonition.

The twelfth. Churching of women after childbirthe, ſmelleth of Jewiſhe purification: their other rites and cuſtome in their lying in, and comming to Church is fooliſh & ſuperſtitious, as it is vſed. She muſte lye in with a white ſheete vppon hir bed, and come couered with a vayle, as aſhamed of ſome folke. She muſt offer, but theſe are matters of cuſtome, and not in the booke: But this Pſalme (as is noted before) is childiſhly abuſed, ° I haue lyfted vp mine eyes vnto the hils, from whence cõmeth my help. The ſunne ſhal not burne thee by day, nor the moone by night. They pray that al men may be ſaued, and that they may be deliuered from thundring & tempeſt when no daunger is nigh: that they ſing, Benedictus, Nũc dimittis & Magnificat, we know not to what purpoſe, except ſome of thẽ were ready to die, or except they would celebrate the memory of the virgin, and Iohn Baptiſt &c. Thus they prophane the holy ſcripture. ° Pſalm. 121.

Answere.

Of the churching of women, I haue spoken before, and also of the. 121. Psalme, I haue lyfted vp mine eyes to the hilles. &c.

For their lying in, I can say little, I am not skilfull in womens matters, neither is it in the booke, no more is hir white sheete, nor hir vayle: let the women themselues answere these matters.

You say, we pray that all men may be saued, wée doe so in déede, and what can you alledge why wee shoulde not so doe? Saincte Paule. 1. Timoth. 2. sayth, I exhorte therefore, that first of al supplications, prayers, intercessions, and giuing of thankes be made for all men. &c. And adding the reason, he sayth, For this is good and acceptable in the sight of God our sauiour, vvho vvil that all men shall be saued, and come vnto the knovvledge of the truthe. The Apostle bothe here willeth vs in playne wordes to pray for all men, euen that they may be saued, for thervnto tende the wordes following.

You mislike also that we shoulde pray to be deliuered from thundring and tempest, when there is no daunger nighe. You broche manye straunge opinions: may not we praye to bee deliuered from perils and daungers, except they be present and knowne to be at hande? where finde you that? Christe teacheth vs to say in our daily prayer, *Libera nos à malo*, deliuer vs from euill. What knowe we when there is any daunger of thundring and lightning? haue we not examples of diuers that haue sodenly perished with the same? Is it not therfore necessarye to pray for deliuerance from thunder and lightning, aswell as from other daungers, thoughe they be not present? Well, men may see whervnto thys geare tendeth, if they be not blinde. *Benedictus* also, *Nunc dimittis*, and *Magnificat*, be great motes in your eyes,

eyes but you shew no reason wherby to be answered, onely in derision you say, except some of them were ready to dye, or would celebrate the memorie of the Virgin, or John Baptist. As thoughe these Hymnes or Psalmes were not profitable for all men, as the rest of the holy Scripture is, but these especially, because they conteyne the mysterye of our salvation, and the prayse of God for the same. By thys your reason we may not use any of the Psalmes, vntill we be in like case as David was, or other, when they were first made. But I thinke nowe the time is come when those shall correct magnificat, *qui nescunt quid significat*. Wruely this your doing is a meere prophanation of holy scriptures.

Admonition.

The thirtenth. In all their order of seruice there is no edification according to the rule of the Apostle, but confusion. They tosse the Psalmes in most places like tennise balles, the people some standing, some walking, some talking, some reading, some praying by themselues attende not to the minister. He againe posteth it ouer as faste as he can gallop: for either he hath two places to serue, or else there are some *games to be played in the after noone, as lying for the Whetstone, heathenische dauncing for the ring, a Beare or a Bull to be bayted, or else Jacke anapes to ryde on horse backe, or an Enterlude to bee playde, and if no place else can bee gotten, it muste bee doone in the church. &c. Now the people sit, now they stande vp: whē the old testamēt is read, or the lessons, they make no reuerence, but when the Gospel

p 1. Co. 14. 16.

* Games of Sodome.

commeth, then they * all stande vp. For why, they thinke that to be of greatest authoritie, and are ignorant that the scriptures came from one spirite. When Jesus is named then off goeth the cappe, and downe goeth the knees, wyth suche a scrapyng on the grounde, that they can not heare a good whyle after, so that the word is hindred, but when any other names of God are mentioned, they make no curtesie at all, as though the names of God were not equall, or as though all reuerence oughte to be giuen to the sillables. We speake not of ringing, when Mattens is done, and * other abuses incident: bicause we shal be answered, that by the booke they are not mainteined, only we desire to haue a booke to reforme it. As for Organes and curious singing, though they be proper to Popishe dennes, I meane to Cathedral churches, yet some others also muste haue them. The Queenes Chappell, and these Churches must be paternes and presidents to the people of all superstitions.

* Standing at the Gospell came from Anastatius the Pope in An. 404.

* Accidental abuses.

Answere.

This is a slaunderous vntruth. And the .1. Cor. 14. abused to confirme it. Whatsoeuer S. Paule requireth in that place, is vsed in that booke of Seruice: for first, the whole seruice is in a tong knowne (as S. Paule there requireth) that the people may vnderstande, and say, Amen. Then are the Scriptures read, the Sacramentes ministred according to Christes owne institution, those that be godly disposed persons knowe what a manifeste

vntruth

vntruth this is that you here vtter. But madde men, wo-
men, and children, must haue their words.

If by tolling of Psalmes, you meane the singing of them *alternatim*, then doe you disallowe that whiche is both commendable, and of great antiquitie, as it appereth in an Epistle that Basilius Magnus did write to the Mini-sters in *Neocesaria*, where he sheweth the selfe same or-der of singing Psalmes to be then vsed in the Churche, that we vse at this day.

If by tolling of Psalmes like tennyse balles, you meane the ouer hastie reading or singing of them, it is in deede to be misliked: but it is no parte of the booke, and therfore no cause why ye should abstaine from sub-scribing to it.

Walking, talking, reading, priuate praying, of the people in time of Common prayers, ser-uing of two cures, games played in the after noone on the Sabboth daye: as lying for the whetstone. &c. be faults worthy of punishment, where they be vsed, but they are not within the contentes of the booke, & they are here recited out of place, & to no purpose.

This is very malicious and vndiscrete dealing, to bur-den, the common order with suche faultes, whiche by the malice of men are growen in vse, and are of all good men misliked. So you might haue burdened Saint Paule and other preachers, with the faults of the Churches of Co-rinth and Galathians, and the residue of the Apostles, with the superstitions of the Iewes conuerted in the primatiue Churche, and all good rulers with suche faults as corruption of time bringeth.

Standing or sitting at this time or that time is indifferent, and therfore may both be well vsed and a-bused also. Kneeling at the name of Iesus is of the lyke nature, ringing when mattins is doone (as

you terme it) curious singing organs. &c. All these be without the booke, and therefore without discretion alledged as a reason why you wil not subscribe to the book.

Here it pleaseth you to call Cathedrall Churches, Popish dennes. As hap is, your words are no slander. But this brag I will make of Cathedrall Churches, and such as be now in them, I wil offer vnto you a dozein cathedral Churches in Englād (which I my selfe do know) the worst wherof in learning shal encounter with al Papists, Puritans, Anabaptists, and what other sects soeuer in England, for the defence of religion now professed, either by worde or writing. Without arrogancie be it spoken, I thinke there was neuer time wherein these churches were better furnished with wyse, learned, and godly men, thā they be at this day. I speake not this bostingly, but to Gods glory, the honour of the Prince, the comfort of the godly, and the shame of slanderous Papists, and disdainful schismatiks. Your slāderous speech of the Quēnes Maiesties chappel, which you also say to be a pattern and president to the people of all superstitions, is rather seuerely to be punished, than with words to be confuted.

Admonition.

The foureteenth. Their pontificall (whiche is annexed to the booke of Common prayer, and whervnto subscribing to the Articles, we must subscribe also) wherby they consecrate bishops, make ministers and Deacons, is nothing else but a thing worde for worde, drawne out of the Popes pontificall, wherin he sheweth himselfe to be Antichrist most liuely. And as the names of Archebishops, Archdeacons, lorde Bishops, Chancelours. &c. are drawne out of the Popes shop, together with their offices: So the gouerne-

g
Lu. 22.25.26
1.Pet.5.3.4.5
Matth.20.25 26.
Mat.23.8.11 12.
Gala.2.6.
Hebr.5.4.
Luke.16.25.
Ezech.34.4
1.Cor.1.24.

uernement whiche they vse, by the lyfe of the Pope, which is the Canon law, is Antichristian and diuelishe, and contrary to the Scriptures. And as safely may we by the warrant of Gods word subscribe to allow the dominion of the Pope, vniuersally to raigne ouer the church of God, as of an Archbyshop ouer an whole prouince, or a Lordbishop ouer a Dioces, which conteyneth many shires and parishes. For the dominion that they exercise, the Archbyshop aboue them, and they aboue the rest of their brethren, is vnlawfull, and expressly forbidden by the worde of God.

Answere.

Now that you haue spitte out all your poyson agaynst the Communion booke, and poured downe all your reasons, you come to the Pontificall as you terme it, that is the booke conteyning the order and manner of making of ministers. &c. this booke (you saye) is worde for worde drawne out of the Popes pontificall. &c. Surely if those thinges whiche were good in the Popes pontificall, and either conteyned in the scripture, or well vsed before in the auncient Church, or well prescribed by general councels, be also in our pontificall, our pontificall is neuer the worse for hauing of them: for if the thing it selfe be good & profitable, it forceth not from whom it was take, or of whō it was vsed, so that now it be rightly vsed. But it is most false & vntrue, that the booke of ordring ministers & deacons. &c. now vsed, is worde for worde drawne out of the Popes pontifical, beeing almost in no point correspōdent to the same, as you might haue seene, if you had cōpared them together. But ignorāce & rashnesse, driues you into many errors. Both

Both of the names, and also of the offices of Archebishops, Archedeacons, Lorde bishops. &c. I haue spoken before sufficiētly, and fully answered these places quoted in this margent: sauing the. 2. to the Galathi. the. 5. to the Hebrues. Ezech. 34. 2. Cor. 1. for these places haue ben found out since and thought méete now to be alledged: but how discretly by examination it will appeare. The words of the Apostle to the Gala. 2. Chap. 6. be these. And of them vvhiche seemed to be greate I vvas not taughte (vvhat they vvere in time passed, it maketh no matter to mee, God accepteth no mans persone) neuertheless they that are the chiefe, did communicate nothing vvith me. The Apostle in these words doth declare, that he receyued not the Gospell whiche he preached, of men, no not of the Apostles, but of Jesus Christe, and that the Gospell preached by him, ought to be no lesse credited, than the Gospell preached by them. So that in those wordes he declareth that the truthe of the doctrine doth not depende of any mans person. He speaketh nothing agaynst superiorities *quoad ordinem*, concerning order, but dothe rather acknowledge it, for he sayth, they that are the chiefe. &c. But it is true that master Caluin noteth on this place: *Hic non est certamē ambitionis, quia nequaquam de personis agitur.* The cōtention is not for ambition, for it is not vnderstanded of the persons. Nowe I praye you consider this argumente, Paule receyued the Gospell that he preached, not of the Apostles, but of Christ, or the Gospel preached by Paule is equiualent with the Gospell preached by other of the Apostles: therefore the names of Archbyshoppes, Archdeacons. &c. are drawne out of the Popes shop together with their offices, or this, Paule sayth, that they that were the chiefe did communicate nothing with him: *Ergo*, the names and offices of Archbishops be taken out of the Popes shop.

The wordes in the. 5. to the Hebrues. 4. Chap. be these:

And

And no man taketh this honoure to himselfe, but he that is called of God as was Aaron. The Apostle here sheweth, that Christe was a lawfull Priest, because he was thereunto called by God as Aaron was. What is this to Archbishops. &c. This place teacheth, that no man ought to intrude himselfe to any function, except he be thereunto called by God. But what maketh this against any lawfull function or authoritie? or what conclusion call you this? Christ did not take vnto him that office wherunto he was not called, or no mā must take vppon him that wherunto he is not called: *Ergo* **Archbishops &c. and their offices came out of the Popes shop.** You should first proue that whiche ought to be your *minor*.

In the. 16. of Luke vse. 25. it is thus written, but Abraham sayd, sonne remember that thou in thy life tyme receauedst thy pleasures, and lykewise Lazarus paynes: nowe therefore is he comforted, and thou arte tormented. The riche glutton in his life receyued pleasure, and therefore was after in hell tormented, Lazarus receyued paynes, and after was comforted. Therefore **Archbishops &c. and their offices come out of the Popes shop.** These fellowes neither care for *maior*, *minor*, nor conclusion, so they say some thing, and vaynly paint their margent with shamefully abusing the Scriptures.

The woords of Ezech. chap. 34. vse. 4. bee these: The weake haue ye not strengthened, the sicke haue ye not healed, neyther haue you bounde vp the broken. &c. In the whiche place the Prophet speaketh against suche kings, magistrates, and rulers, as despise the people of God: and vse themselues cruelly towards them: this dothe as well condemne kings and magistrates, as it dothe Archebishoppes, although in deede it condemneth no office or superioritie, but the abuse of the same, that is the man abusing the office, and not the office it selfe.

In the. 2. Cor. 1. vse. 24. the Apostle speaketh thus vn-

to them. Not that we haue dominion ouer your faith, but we are helpers of your ioye, for by faith you stande. S. Paule here sayth, that he hath no authoritie to alter true religion, or to rule ouer their consciences: but howe proueth this, **that Archbishops &c. came out of the Popes shop.** Paule saith that he had no power ouer the consciences of the Corinthians: therefore **Archebishops. &c. and their offices were drawne out of the Popes shop.** If you had ben more studious when you were a Sophister (if euer you were any) you would haue learned better to frame an argument, and haue had better iudgemēt in the sequele of the same. If you had not troubled your margente with these quotations, you had selle uttered your follie.

So muche of the Cannon lawe as is contrarye to the Scriptures, is Antichristian and diuelish: but there be diuers Canons in it, very good and profitable, which may well be reteyned. Good lawes may be borrowed euen of Turkes, & heathenishe idolaters: and why not of Papists also? I haue tolde you before, that the thing it selfe is to be considered, not the inuentor: if it be good and profitable, it may be vsed, whosoeuer did inuent it.

In that you say, **That you maye as safely by the warrant of Gods worde subscribe to allow the dominion of the Pope vniuersally to reigne ouer the church of God, as of an Archbishop ouer an whole prouince, &c.** You erre selle but youre heale, I suppose you thinke not so: can the Pope as well gouerne the whole Church as the Archbishop one prouince, and a lord Bishop one dioces? Is one king as well able to gouerne the whole world, as he may be to gouern one kingdome: or because you can rule one parrish well, can you therefore in like manner well gouerne twentie parishes: Surely an Archbishop may well gouerne one prouince,

but

but the Pope can neuer well gouerne the whole church. And yet an Archebishop hath not the charge of gouernemente ouer the whole prouince generally, but onely in certain cases exempted, & therfore may do it more easily. You borowed these arguments from the very Papists who by the selfe same reasons, go about to proue the Popes supremacie, for thus they argue:

Among the Israelites there was one high Priest, which had authoritie ouer the rest, therfore ther must be one high Priest (which is the Pope) ouer the whole Churche of Christ. Master Caluin in his Institutions chap. 8. doth answer this reason on this sort: *Quod in vna natione fuit vtile, ad in vniuersum orbem extendere nulla ratio cogit: imo gentis vnius & totius orbis lõge diuersa erit ratio.* That vvhiche is profitable in one nation, can not by any reason bee extended to the vvhole vvorld, for there is great difference betvvixt the vvhole world and one nation. And a little after, *Perinde enim est ac si quis contendat, totum mundum à prefecto vno debere regi: quia ager vnus non plures prefectos habeat.* It is euen as though a man should affirme, that the vvhole vvorld may be gouerned of one king, bicause one fielde or tovvne hath but one ruler or maister.

An other of their reasons is this: Peter was the chiefe among the Apostles, therfore there ought to be one chiefe ouer the whole Churche. The same maister Caluine in the book and chapter before reherced, maketh this one answere to that Argumente: *Vnus inter Apostolos summus fuit, nempe quia pauci erant numero. Si vnus duodecim hominibus prafuit, an propterea sequetur, vnum debere centum milibus hominum prafici?* There vvas one chefe among the Apostles, bicause they vvere but fevv in number, but if one man rule ouer tvvelue, shall it therefore followe that one maye rule ouer a hundred thousande? And a little after, *Quod inter paucos valet, non protinus trahendum est ad vniuersum orbem terrarum, ad quem regendum*

dum nemo vnus sufficit, That vvhich is of force among fevv, maye not by and by bee dravven to the vvhole vvorld, the vvhich no one man can gouerne. Euery hyue of Bées hath one chéefe master Bée, euery companie of Cranes hath one principall guyde, must there be therfore but one Bée, & one Crane to direct al the Bées and the cranes that be in the whole worlde: you sée therefore how weake this reason is. The rest of this reason I haue answered before.

Admonition.

The fifteenth. Agayne, in that they are honoured with the [r] titles of kings and great rulers, as Lorde, Lordes grace, Metropolitane, primate of all England, Honor. &c. it is agaynste the worde of God. Moreouer, in that they haue [s] ciuile offices ioyned to the Ecclesiasticall, it is againste the worde of God. As for an Archbishop to be a Lorde president, a Lord Bishop to be a Countie Palatine, a prelate of the Garter, who hath much to doe at Saint Georges feast when the Bible is caried before the Procession in the Crosses place, a Justice of peace, or Justice of Quorum, an high Cōmissioner. &c. And therfore they haue their prisons, as Clinkes, Gatehouses, Colehouses, towres and Castles, whiche is also against the Scriptures. Thys is not to haue keyes but swordes, and playn tokēs they are, that they exercise that which they would so fayne seeme to want, I meane dominion ouer their brethren.

r Mat. 23. 8. &c Ioh. 13. 15. 16. Iohn. 5. 44. 2. Cor. 10. 16. 17. 18.

s Luc. 9. 60. 61. Luke. 12. 14. Rom. 12. 7. 1. Timo. 6. 11. 2. Tim. 2. 3. 4.

Bishops prisons popishe, Eugenius the first bringer of them in.

Answere.

All this is without the booke, and therefore I néede not to answere it, no more than you néede to absteyn frō subscri-

scribing to the booke for things not cõteyned in the booke.

But I meane a little to examine your places of scripture, to see if you haue any better lucke in applying of them, than hitherto you haue had in others.

To proue that it is against the worde of God, to honor Byshops with titles of greate rulers, as Lorde, Lords grace, Metropolitane, primate of all Englande, honor. &c. (for I doe not remember that we call them kings) you first quote Math. 23. whiche place is very ofte by you iterated, and sufficiently by me answered before.

In the. 13. of John, which you vse also for the same purpose, Christ, after he had washed his disciples feete, tooke an occasion thervpon to exhorte them to humilitie, which vertue is very necessarie in all degrées of men, aswell in rulers and Magistrates, as in inferiours. And therefore that place requireth humilitie in all, especially in the ministers of the worde: but it dissaloweth superioritie in none. When Christe addeth and faithe, the seruaunt is not greater than his master, &c. he armeth them againste persecutions, and willeth them to looke for afflictions: for in the. 15. chapter he addeth to the same words, If they haue persecuted me, they vvill persecute you also. And to this are Archbishops and Lordbyshops aswell subiecte as other men, examples whereof we haue of our owne, as Cranmer, Ridley, Hooper. &c.

That in the. 5. chapter of S. John, is not spoken to the Apostles, but to the whole company of Iewes, in reproofe of their vaine glory, for so is that place to be vnderstoode, else it were altogither vnlawfull for any man to receyue honor, yea euen for Princes them selues.

To the like purpose tende the wordes of the Apostle. 2. Cor. 10. vse 16. 17. 18.

Surely bothe the names of Archbyshops, Lordebyshops &c. and their offices, may aswell stande with these

places of the scripture, as the names & offices of kings, nobles, and any other persons in estimation or dignitie. In deede the mother of all heresies and sectes, that is, vayneglorie and arrogancie, in all these places is vtterly condemned.

But I pray you doth Christ condemne superioritie in all those whome he exhorteth to humilitie? is not humilitie aswell required in Princes and greate rulers, as it is in meaner persons? yes surely, and a great deale more. Wherefore Christ in suppressing ambition, pride & arrogancie, and exhorting to humilitie, doth not condemne superioritie, neyther yet titles of reuerence, but requireth humblenesse of spirite, & lowlynesse of mynd in al degrees of persons, especially in superiors, whō this vertue doth moste adorne: the myghtiest and noblest Prince in the worlde may come nearer this admonition of Christ, than the poorest slaue. It is therfore the affection of the minde that Christ here condemneth: not superioritie, not titles of honor and dignitie: yea he reproueth in this place such hautie & proude stomackes as yours be, which contemne and disdayne those whom they ought both in wordes and deedes, both in titles and subiection to reuerence.

To proue **that ciuill offices ioyned to the ecclesiasticall, is agaynst the worde of God**, first you note Luke. 9. ℣. 60. 61. where it is thus written. And Iesus sayde vnto him, let the dead bury their dead, but goe thou and preache the kingdome of God. Then an other sayd, I vvil folovv thee Lorde, but let me first go bid them farvvel vvhich are at my house. Howe conclude you any thing of these places againste ciuill offices in Ecclesiasticall persons? Christes meaning in this place is, to teache vs (I meane all Christians) that when he calleth vs, we ought not to be hindered from following (and that forthwith) by any excuse of doing duetie towards our frendes, or respect of worldly commoditie, or for feare of any payne or

trouble

trouble, and this is spoken generally to all Christians, and not alone to any kinde of men.

Secondly, for the same purpose you vse Luk. 12. vse. 14. where Christe speaking to hym that sayde vnto hym: Maister bid my brother deuide the enheritance with me, answereth on this sorte, Man, who made me a iudge or a deuider ouer you? Christe came in deede to be iudged, and not to iudge, he came to worke the worke of our redemption, not to decide controuersies touching landes and possessions. But will you therfore take from Christian men authoritie to iudge? for this example of Christe can no more be applied to Bishops, than it may be to kings, bicause the doings of Christ is a patterne for all christians, and yet christians may iudge matters, & decide controuersies amongst their brethren. Luke. 1. Cor. 6. The Anabaptistes vse this terte for one of their reasons to condemne magistracie amongst Christians: and therefore a verye learned and late writer in his exposition of this place, writeth thus: *Hinc colligitur quantoppere insaniant, qui ex hoc loco magistratum inter Christianos damnat, na Christus non argumentatur à re ipsa, tanquam profana sit, sed à vocatione sua, quod missus sit in alium finem, tametsi res erat per se satis sancta & pia.* Hereof it may be gathered how greatly they dote, which condemne magistrates amongest Christians by this place, for Christ doth not reason of the thing it selfe, as though it were prophane, but of his owne vocation, bicause he was sent to an other ende, although the thing of it selfe were holy and good.

In the thirde place you alledge, Rom. 12. vse. 7. He that hath an office, let him wayte on his office, or he that teacheth on teaching. What is this to the purpose? He that hath an office must attende upon his office, & he that teacheth, on teaching: therfore Bishops may not haue ciuill offices? The office of a Bishop is as well to governe by discipline, as by preaching: this is a very simple argumēt.

Fourthly, you cite the 1. Timo. 6. 11. But thou, O man of God flee these things, and followe after righteousnesse, godlynesse, faith, loue, pacience and mekenesse. Truly, I thinke you dote, or else dreame, your applications of scripture be so strange. What speaketh Paule here against ciuill offices in Ecclesiasticall persons? he onely willeth them in the person of Timothie to flee couetousnesse, and to followe righteousnesse, &c.

The last text here quoted is the seconde to Timoth. 2. 3. 4. Thou therefore suffer affliction as a good souldier of Iesus Chryst, no man that warreth entangleth himselfe with the affayres of this lyfe, because he would please him that hathe chosen him to be a souldier. This latter sentence is generall, and perteyneth to all men. The meaning is this, whosoeuer would be a souldier vnder Chryst, must leaue all worldly thinges, and followe him. It speaketh nothing either of ciuill or ecclesiasticall offices. For if you will knowe what he there meaneth by the affayres of this life, heare what master Caluine farth, writing vppon that place: *Per negotia vitæ intelligit familiæ administrandæ curam, & ordinarias occupationes.* By the affayres of this life he vnderstandeth the care of gouerning his familie, and other ordinarie businesse.

If you will learne how this place is to be applied, the same master Caluine teacheth you likewise in these wordes following: *Nunc applicanda est comparatio ad rem præsentem, quod quisquis vult sub Christo militare, debet relictis omnibus mũdi tricis & auocamentis sese illi totum suaq; studia addicere.* Now this comparison is to be applied to the present purpose, that whosoeuer will play the warrier vnder Chryste, leauing all worldly matters and impedimentes, must e giue himselfe wholly vnto him. This therefore is generall, and perteyneth to all Christians, but chiefely and especially to the ministers of the worde, who may not occupie themselues in worldly businesse,

as

as other men do, that is, they muste not be marchants, husbandmen, craftes men, or hinder their vocation with suche like worldly affayres. As for suche ciuill offices as be committed to them, they be rather helpes to their vocation, than impedimentes: for the office of a Iustice of peace, of an high Commissioner, and suche lyke, is to punishe vice and iniquitie, to see good order kepte in the common wealth, aswell in matters touching religion, as other cõmon and publike businesse. Wherefore as these offices be not meere ciuill, but partly ecclesiasticall, and be for discipline and correction of sinnes; so in my opinion they be moste méete to be committed to some of the wysest and best of the Clergie, to the ende that suche as by the worde will not, by conuenient discipline may be compelled to doe their duties. Neither are suche offices to be accompted worldly affayres, but rather heauenly and spirituall, for as muche as they serue to the mayntenance of religion and godlynesse, and to the suppressing of sin & wickednesse. If it be true that Augustine sayth: *Seruiunt Reges Christo, leges ferendo pro Christo.* It is also true, *Seruiunt Episcopi Christo, leges exequendo pro Christo.*

What say you to Elie and Samuell, were they not bothe Priests and Iudges? what office dyd the Prophet Helias execute, when he killed the false Prophetes of Baal. 1. Reg. 18. or Christ when he whipt the buyers and sellers out of the Temple? What office did Paule commit to Timothie, when he sayd, *aduersus Presbyterũ &c.*

I would not haue a minister to be a warriour, or a Garmour, or a marchaunt, or haue any such like office, which consisteth in gayne, or bodily labour onely. But why he maye not haue suche an office, as is profitable to encrease godlynesse, and punishe vngodlynesse, I beare as yet no reason. As for the office of an high Commissioner, it is Ecclesiasticall, for they haue to doe onely in causes Ecclesiasticall.

It pleaseth you to saye that it is agaynst Gods worde for Byshops to haue prisons, but your margent is very barren of proofes: for you haue not quoted one place of Scripture to proue it: onely you saye that Popishe Eugenius dyd first bring them in, which is a very slender argument to proue them to be agaynst the word of God. Dyd not Peter punishe Ananias and Saphira very streightly for their dissimulation? Surely farre more grée uously than if he had put them in prison, and yet their offence was not agaynst any ordinary lawe made in the Churche or common weale. But where reade you that Eugenius did first inuent them?

Admonition.

The sixtenth. In that the Lorde Byshoppes, their suffraganes, Archdeacons, Chauncelors, officials, proctors, doctors, sumners, and suche rauening rablers, take vpon thē, which is most horrible, the rule of Gods church, spoyling the pastor [t] of his lawefull iurisdiction ouer hys own flocke, giuen by the word, thrusting away moste sacrilegiously that order whiche Christe hath left to his Church, and which the primatiue church hath vsed, they shew they holde the doctrine with vs, but in vnrighteousnesse, with an outward shew of godlynesse, but hauing denied the power therof, entring not in by [u] christ, but by a Popishe and vnlawfull vocation. We speake not [w] how they make ministers by them selues alone, and of their sole authoritie, and that in secret places, of their election and probation, that it is of him, to whom by no righte it belongeth. And that when they haue made them,

t Math 18. 17.18. Acts.11.30. Act.15.2.4. 6.&c. Rom.12.7 8. Phil.1.1. 1.Cor.12.28. 1.The.5.12. 13. 1.Tim.4.14. 1.Tim.5.17.

u Iohn.10.1.

w Acts.6.3.4 Act.14.23. Act.20.28. 30.&c. Rom.12.6. 7.8. 1.Cor.9.16. 17.

them, eyther they may tarry in their Colledge, and leade the liues of loytring lofels as long as they liue, or elle gad abroad with the Byshops Buls, like to Circumcelions, to preach in other mens charges where they lyst, or else get benefices by friendship or money, or flatterie, where they can catch thē: or to conclude, if al these faile, that they may go by and downe like beggers, & fal to many follies: or else (as many haue done) sette vp billes at Paules, or at the Royall exchaunge, & in such publike places, to see if they can heare of some good masters, to entertaine them into seruice. Surely by the Cannon law, by which the byshops reigne & rule, they ought to keepe those ministers which they make, as long as they haue nothings & places. We know three or foure Byshops in this Realme, would haue kepte suche houtes, as neuer none did in this land, if this rule had bene obserued. They clapt them out to all by hundreds, & they made them pay well for their orders: and surely to speak truth, they were worthy, for the byshops (what oddes soeuer there were of their giftes) yet in their letters gaue them all a like commendation. They put on their surpelles, or else subscribed like honest men. Fye vpon these stinking abhominations.

Answere.

In all these wordes there is not one thing touched, whych is conteined in the Communion booke, and therefore I might passe this parte ouer with silence, noting onely

your vnorderly and vndiscrete dealing, who going about to deface the boke of Common prayer, wander you know not whither, and spende your labour in wryting agaynst suche thinges, as be not in that boke once mentioned. But yet something I muste say to certayne things by you in this part written, without all modestie, discretion or reason.

And first you shewe your selfe greatly offended, that the pastor is spoyled of his lawfull iurisdiction ouer his flocke, and therfore you burst out into these wordes of heate, rauening rablers, horrible, sacrilegiously, and suche like. It had bene well if you had tolde vs what that lawfull iurisdiction of the Pastor ouer his flocke giuen by the word, had bene: for the places of scripture which you quote for that purpose, do not playnely inough set out that matter. In the 18. of Mathew, vse. 17. after certayne admonitions in priuate offences, Christ sayth, *Dic ecclesiæ*, tell the Churche. In which place (as I tolde you before) the Churche doth signifie suche as haue authoritie in the Churche, or else publike reprehention in the open congregation by suche as be called therevnto. It giueth not any peculier iurisdiction to the pastor, for anything that I can learne. And in the same cha. 18. vse. where Christ sayth, Whatsoeuer ye binde on earth, shall be bounde in heauen, &c. according to your iudgement vttered before, it is ments of the whole Church, & not of the pastor onely. You haue before denied that one man can excommunicate, and therefore thys place maketh nothing for your assertion.

In the. 11. of the Actes, vse. 30. mention is made howe the Disciples whiche were at Antiochia, vpon according to their abilitie, sende succoure to their brethren whiche dwelte in Iudea, and that they sente it to the Elders by the handes of Barnabas and Saule. But what is thys

to

to the iurisdiction of the pastour? This declareth that the disciples of Antiochia trusted the elders whiche were in Iudea with the distribution of their almes.

The .15. of the Actes (in the places by you noted) sheweth how Paule and Barnabas were sent to the Apostles and Elders which were at Ierusalem, about the deciding of a certain question moued by certain of the sect of the Phariseys, touching circumcision. This declareth the vse of Councels, and openeth the next and readiest way to determine controuersies, but it speaketh nothing of the iurisdiction of the pastour.

The .xiij. to the Rom. vse. 7. 8. hath here sundry tymes by you alledged to no purpose at all, euen as it is nowe in lyke manner.

The Apostle there willeth euery man that hath an office, to attende vpon his office. &c. But he speaketh not of any peculiar iurisdiction of the pastor ouer his flocke.

In the first to the Phil. cap. 1. Paule and Timothie salute the Bishops and Deacons which be at Philippi. How gather you therof any iurisdiction perteyning to the pastor?

The .1. Cor. 12. ca. 28. The Apostle sayth, that God hath placed in his Churche first Apostles, secondly Prophetes, thirdly teachers. &c. What is this to youre purpose? or what iurisdiction of Pastors doe you gather hereof? you may here learn, that there is in the church diuers degrees of persons.

The .1. Thessa. 5. Paule exhorteth them to knowe and loue suche as labour among them: he describeth no peculiar kynde of iurisdiction.

The .1. Timo. 4. vse. 14. Saint Paule willeth Timothie not to despise the gifte giuen vnto him by prophecie, with the laying on of the hands of the company of the eldership. & in the .1. Timo. 5. vse. 17. he sayth: The elders that rule well are worthie of double honor. &c. Which place commeth the neareste to youre purpose, for here is mention made of

ruling, and of ministers, but yet it is not declared what kind of rule this was, except you will expounde it by the wordes following, specially they vvhiche labour in vvord and doctrine. And this kinde of rule remayneth to the pastor still. Thus you see with how little discretion & lesse learning, you heape vp scriptures in your margent, only to deceyue the simple and ignorante, who are by you too muche deluded, beleeuyng what so euer you speake or wryte, without any further examination. If they would marke these wordes of yours wel, they might soone vnderstand that you seek as great iurisdiction ouer them, as any of those persons whome you haue here named. You saye, they hold the doctrine with you, but in vnrighteousnesse, with an outward shew of godlinesse but hauing denyed the power thereof, entryng not in by Christ, but by a Popish and vnlaufull vocation. This is but your veyne of rayling, and your vsuall manner of extolling your selues, and condemning other: But (as I sayde before) your wordes be no sclaunder, neyther will I in words contend with you, but therin giue you the vpper hande: only I must still let you vnderstand of your foolish applying of scriptures. For wherfore haue you here quoted the tenth of John vse. 1. Belike bycause Christ sayth there, That he vvhiche doth not enter in by the dore into the sheepfolde, but climbeth vp an other vvay, is a theefe and a robber, therfore all such as bee placed in this Churche of England (your selues excepted) enter in by a popish and vnlauful vocation. You had gone orderly to worke, if you had firste proued, that we haue not come into the sheepfold by Christ. If you thus omitte the proofe of your *minor*, you may conclude what you wil, and quote scriptures at your pleasure. But wyse and lerned men will lament your follie, and laughe at your vnskilfulnesse.

Of making of ministers, I haue spoken before, and answered

swered the places. Actes. 6. 14. & 20. sufficiently. As for the other two places, Ro. 12. vse. 6. 7. 8. and 1. Cor. 9. vse. 16. 17. I muse why you note them, they nothing at all perteyning to the making of ministers: they something touche their office, & yet not that directly. But you must be borne with, least you shoulde haue seemed to youre disciples to haue sayd nothing.

Some of those ministers (you say) may tarie in their Colledge, and leade the liues of loytering losels as long as they liue. If you knew any suche loytering losels in any Colledge, I trust you would make them knowne to other also: If you knowe none suche, then are you a slaunderer of Colledges, and suche as be in them: It were to be wished in my opinion, that there were many preachers in Colledges, of greater continuance than I knowe any. Then should not yong, factious, vnruly, and vndiscrete persons, so greatlye trouble with their contentions and sects, both ye vniuersities, and the whole realme also.

I knowe no Bishops that giue out Bulles, but if such preachers as remayne in Colledges, or elsewhere (beeing thervnto licenced by the Bishop, or other that haue authoritie) doe take paynes to preach where they see occasion, they are greatly to be commended, and I pray God encrease the nūber of suche Circumceliōs. But since this your opinion hath bene broched, it hath not only priuen many frō the ministerie, but also caused diuers to loyter and cease from preaching: And certainely if it be not in tyme prouided for, that one braunch of your doctrine will spoyle this Churche of England, bothe of preachers and preachings.

The rest that you write in this parte, I hope is more slaunderously of you spoken than truely, notwithstanding I thinke there hathe bene some ouersighte in some men, whiche I trust is and will be amended: if not, then

I wish

I wolde that Canon of the lawe to be put in practise, that such as admit them, should also prouyde for them.

When you say that the Bishoppes of thys Realme, reigne and rule by the Canon lawe, you forgette your selfe, you know it is otherwise. Their chiefe authoritie, they haue by Gods lawe, the reste by the lawes of the Realme and of the Prince: but these wordes are but wordes of course with you.

Admonition.

The seuenteenth. We shoulde be too long to tell youre honoures of Cathedrall Churches, the dennes alotesaid of al lottering lubbers, where master Deane, master Vicedeane, master Canons, or master Prebendaries the greater, master Petie canons or Canons the lesser, master Chauncelor of the Churche, master Treasorer, otherwyse called Judas the purse bearer, the chief Chaunter, Singing men speciall fauourers of religion, squeaking Queristers, Organ players, Gospellers, Pistellers, Pentioners, Readers, Vergers. &c. liue in greate idelnesse, and haue their abiding. If you woulde knowe whence all these came, we can easyly answere you, that they came from the Pope, as oute of the Troian horses belly, to the distruction of Gods kingdome. The Churche of God neuer knewe them, neither doth any reformed church in the worlde knewe them.

Answere.

Here you speak both without the book of Comon prayers and scriptures also, for neither are cathedral churches

conteyned in that boke, neyther haue you any ſcripture to proue that which you ſo impudently affirme.

God be thanked, it is well knowne to thoſe that be not with malice blinded, that Cathedrall Churches be furniſhed with godly, zelous, and learned men. And that they be the chiefe and principall ornaments of this Realme, and next to the Vniuerſities, chiefeſt mainteiners of godlyneſſe, religion, and learning: there be ſome deſire the ſpoyle of them, whoſe inſtrumentes you be: But I hope both their mouthes, and yours alſo ſhall be ſtrike ſtopped with earth. Maſter Deane, maſter vicedeane, maſter Canons, &c. as muche as they boyſter, may thinke themſelues fitte to be compared with ſuch as you are in any reſpects. The reſt of your rayling words I leaue to the Authoure.

You ſay all theſe come from the Pope. &c. It is not material from whence they come, ſo they be good, profitable, and neceſſarie for the mayntening of relygion, learning, wiſe and learned men: But I praye you from what Pope came they? or in what time did the Pope inuent them? I tolde you before that ſuch places and Colledges there in Auguſtines time, and that he bothe hath the name of maſter Deane, and alloweth of his office. If you had read any auncient learned authours (as your writtings declare you haue not) then ſhoulde you finde that Collegiate Churches be of greate antiquitie, euen ſince the yeare of our Lorde. 235. But what can you ſpeake againſt Cathedrall Churches, which you maye not as well ſpeake againſte the Colledges in the vniuerſities? They were not in the Apoſtles time neyther yet in the primatiue Church: muſt they therefore nowe be diſſolued? your meaning is belike to bring al to confuſion & barbariſme.

You ſay no reformed church in the worlde knoweth them, wherein I think you ſpeak more than you knowe. Can you name any reformed Church that hath plucked them downe? Peraduenture in diuers places

where the Gospel is now preached, they had never suche rewardes for learning. But what haue we to do in suche cases with other reformed churches? we haue to consider what is most meete for this Churche, and state: and not to followe other, as though we were children: I see not cause why other reformed Churches should not rather followe vs, than we them, seing in no respecte we be inferior to them. Well, to conclude, your wordes be but vayne, and your prowes none at all: And therefore I doubte not but Gods all Churches shal be able to withstand both your opprobrious speaches, and the greedinesse of all their aduersaries, so long as it shall please God to blesse this land with so vertuous and learned a Quene, and so wise and discrete counsellours.

Admonition.

The eighteenth. And birds of the same fether, are couetous patrons of benefices, persons, vicars, readers, parish priests, stipendaries, and riding chaplaines, that vnder the authoritie of their masters, spoyle their flocks of the foode of their soules. Such seeke not the Lorde Iesus, but their owne bellies, [a] cloudes that are without rayne, [b] trees without fruit, [c] painted sepulchers full of deadbones, fatted in al abundance of iniquitie, and leane locusts, in al feeling, knowledge and sinceritie.

a Philip. 2. 21.
b Iud. 12.
c Mat. 23. b 27

Answere.

It is true that couetous patrones of benefices be a great plage to this church, and one of the principall causes of rude and ignorant ministers: God graunt some spe-

by

by reformation in that poynt.

Neither can I excuse al persons, vicars &c. But al this is spoken without the booke, and therfore not fitly of you alledged against the booke.

Admonition.

The nineteenth. What should we speake of the Archbishops Courte, sith all men know it, and your wisedome cã not but see what it is. As al other Courts are subiect to this, by the Popes prerogatiue, yea, and by statute of this Realme yet vnrepealed, so is it the filthy quaquemire, and poysoned plasshe of all the abhominations that do infect the whole Realme. We speake not of licences graunted out of this Courte, to marrie in forbidden times, as in lente, in aduente, in the gang weeke, when banners and belles, with the priest in his surplesse, singing Gospells and making crosses, raungeth about in many places, vppon the ember dayes, and to forbidden persons, and in exempte places. We make no mention of licences to eate white meate, and flesh in Lente, and that wyth a safe conscience, for rich men that can buy them with money, nor we saye nothing howe dearely men pay for them. As for dispensations with beneficed boyes, tolerations for non residents, bulls to haue two benefices, to haue three, to haue more, and as many as they list or can get, these are so common, that all Godly and good men

To proue that the regiment of the Church shold be spirituall reade. Ephe. 1. 23. 1. Thess. 5. 13. 1. Timo. 5. 2. Hebr. 10. 30.

are compelled with griefe of hearte, to crie out vpon suche abhominations. We omitte excommunication for money, absolution for the same, and that by absoluing one man for another, which how contrarie it is to the scriptures, the complaints of many learned men by propositions in open schooles proposed, by writings in printed bookes set out, and by preching in open pulpits, haue ben sufficiently witnessed. To cōclude, this filthy Courte hath full power, togither with the authoritie of this pettie Pope, Metropolitane and primate of all England, to dispence in all causes wherein the Pope was wont to dyspence, vnder whiche are conteined more cases and causes, than wee are able to recken. As for my Lordes grace of Yorke, we deale not with him. We referre him to that learned Epistle whiche Beza wrote vnto hym about these matters,

To preue that the regiment of the Church should be spirituall reade.
Ephe. 1. 23.
1. Thess. 5. 13.
1. Timo. 5. 2.
Hebr. 10. 30.

Answere.

I thinke this Court to be necessarie for the state of this Churche and Realme: and if there be abuses in it, either in the lawe it selfe, or in the persons, I wishe it were reformed. But the whole order of the Courte is not therefore to be condemned, no more than it is of other Courts, whiche cannot be missed, and yet haue abuses in them. I confesse my selfe to haue litle experience in such matters, and therefore I will speake the lesse thereof.

As I do mislike that there should be any time forbidden to marrie in, (for that can haue no good meaning) or any dispensations for boyes to kepe benefices, or excommunications and absolutions for money, or one man to be absolued

solued for another, and if there be any other suche like abuse: so doe I vtterly condemne your vnseemely and vnchristian termes, as filthy quaquemire, poysoned plashe of all abhominations, filthy Courte, especially considering wherof they be spoken, to whome, and by whome: they argue a scolding nature, and a stomacke boyling with contempt of lawes, and superiours. Neither can I suffer you to slaunder, not that Courte, but this Churche with manifest vntruthes, as you doe, when you say that banners, belles, and making of crosses, be allowed to bee vsed in the gang weeke, and that the Archebishops Courte hath full power to dispence in all causes, wherein the Pope was wont to dispēce: which both be most vntrue. I thinke in dispensations, this Courte goeth no further than the lawes of the Realme do permit.

Agreeable to this spirite is your contemptuous speach, vsed to both the Archbyshops, men to be reuerenced, not only in the respecte of their yeares, and authoritie, but of their singuler wisedome, grauitie, learning, and sounde religion also. Yowbeit you reuerence them, as you do all other that be in authoritie, except some, whome you doe but seeke to vse, to bring your intents to passe, I will saye no more.

I thinke you haue abused maister Beza with your false reports, which hath caused him to write otherwise than he woulde doe, if he knewe the whole state of the controuersie? So you haue also abused other notable learned men, and caused them to write according to your phantie, which since that time (being truely enformed) haue by their letters (which are to be seene) both condemned your contentiousnesse, and their owne to much credulitie. But our faithe and Churche, dependeth neither vppon Maister Beza, nor any other man, neyther doe they looke for any

such prerogatiue. But still you are without the booke.

You bid vs in the margent (to proue that the regiment of the Church should be spirituall) reade Ephe. 1. verse. 23. 1. Thessa. 5. verse. 12. 1. Tim. 5. verse. 2. Heb. 10. verse. 30.

In the place to the Ephe. the Apostle saithe that God hath appointed Christ to be the head of the church, which is his body, euen the fulnesse of him, that filleth all in all things. Here we learn that Christ is ỹ head of the church. But how proues this that the gouernement of the church is only spirituall? will you hereby take away ciuill magistrates, and other gouernours that God hath placed in his Church? It is subtilly done of you, to quote the places only, and not to apply them, nor to conclude of them: For surely if you had layde downe the wordes, and applied the to your purpose, not wise and learned only, but very children would haue laughed you to scorne.

In the. 1. Thess. 5. The Apostle beseecheth them to loue suche for their workes sake, as laboure among them, are ouer them in the Lorde, and admonishe them. What argument call you this? S. Paule moues the Thessalonians to loue their pastors, *Ergo* the gouernement of the Church is only spirituall.

In the first Timothie. 5. verse. he willeth Timothie to exhorte the elder women as mothers, the yonger as sisters, whereupon you conclude thus: elder women must be exhorted as mothers, the yonger as sisters, with all pureness. *Ergo* the gouernements of the Church must be spirituall.

In the. 10. Heb. verse. 30 it is thus writte. For we know him that hath saide, vengeaunce belongeth vnto me, I will recompence saith the Lord. And againe: the Lorde shall iudge his people.

Vengeaunce belongeth to God and he shall iudge his people. Ergo the gouernement of the Churche must be spiri-

spirituall.

I am ashamed of these reasons, and so will you be likewise, if you be not past shame. If you meane that the gouernement of the Churche is spirituall, because God by his spirite, gifts, and ministerie of his woꝛd doth gouerne it, you say truly, although these places be vnaptly alledged: but if you meane, that therefoꝛe there nede no ciuill magistrates, no ciuill and politique lawes, no externall discipline, no outwarde ceremonies and oꝛders, you are greatly deceiued, and ioyne with the Anabaptists, whose errour in that pointe is sufficiently by diuers learned men confuted. And therefoꝛe I will not as yet intermeddle therewith, vntill I vnderstande further of your meaning.

Admonition.

The twentith. And as foꝛ the Commissaries Courte, that is but a pettie little stinking ditch, that floweth out of that foꝛmer great puddle, robbing Cꝛistes Church of lawfull pastoꝛs, of watchfull seniors and elders, and carefull Deacons, in this Courte as in the other, one alone doth excommunicate, one alone sitteth in iudgemente, and when he will can dꝛawe backe the iudgement which he hath pꝛonounced hauing called vppon the name of God, and that foꝛ money, which he is called the chaunging of penaunce. In this Courte foꝛ non payment of two pens, a mā shalbe excōmunicated if he appeare not whē he is sente foꝛ, if he do not as his oꝛdinarie would from whome he had his Popish induc-

1. Cor. 5. 4.

induction and institution, & to whome he hath sworne *canonicam obedientiam*, canonical obedience if he learne not his Catechisme like a good boy without booke, when it were more meete he should be able to teach others. To conclude: if he be not obedient to all these Lorde Bishops officers, by and by he must be cut of by excōmunication, and as it is lightly graunted and gyuen forth, so if the money be payed, & the Court discharged, it is as quickly called in agayne. This Courte pouleth parishes, scourgeth the poore hedge priestes, ladeth Churchewardens with manifest periuries, punisheth whordoms and adulteries with toyish censures, remitteth without satisfying the congregation, and that in secrete places, gyueth out dispensations for vnlawfull marriages, and committeth a thousand such like abominacions. God deliuer all Christians out of this Antichristian tyrannie, where the Iudges, aduocates, and proctours, for the moste parte are Papists, and as for the scribes and notaries as greedy as cormorants, and if they all should perhaps see this writing, they woulde be as angry as walpes, and sting like hornets, three of them would be ynough to sting a man to death, for why? they are highe Commissioners.

All this we say springeth out of the Pontificall, whiche we muste allowe by subscription, setting down our handes, that it is not repugnant or agaynst the worde of God. Wee meane this

this Antichristian hierarchie and popishe ordering of ministers, straunge from the worde of God, and the vse of al well reformed Churches in the worlde.

Answere.

To this I answere as before, I will neither iustifie that which is amisse, nor condemne that which I knowe not: onely this I say, that this taunting spirite of yours seketh rather diffamation than reformation, vttereth spitefulnesse of stomack, rather thā godly zeale: for what a deriding of authoritie, & disdaine towards the same is this: three of thē would be inowe to sting a man to death, for why, they are high Cōmissioners. What example haue you of any godly man, that vseth thus to deride and floute magistrates?

You say, al this springeth out of that pōtifical, which you must allow by subscription. &c. But it had bene well, if you had told vs, out of what part of that pontificall they spring, and how they be therof gathered. Of this Antichristian hierarchie and Popishe ordering of ministers (as it pleaseth you to say) I haue spoken before sufficiently, & proued it neither to be Antichristian, nor Popishe, but profitable and conuenient, and both according to the worde of God, and vse of auncient godly and well ordered Churches: especially where the reformation is general, and in a kingdome. For you must not looke to haue the same gouernement of one whole kingdome, and of one little village or citie. In suche matters you must haue consideration to the time, place, persons, and other such circumstances: The lack of this discretion maketh you wander you know not whither.

Admonition.

The one and twentith. We haue almost let passe

one thing, worthy the remembraunce, whiche is, that they take vppon them blasphemously, hauing neyther promise nor commaundement, to say to their newe creatures, receiue the holy ghost. As though the holy ghost were in their power to giue without warraunte, at their owne pleasure.

Answere.

I haue aunswered to this before, and you haue in the former treatise set it downe in the same wordes.

Admonition.

And thus muche be spoken as touching this booke, agaynst which to stande, is a wonder to two sorts of men, the one ignorant, the other obstinate. The Lord giue those that be his, vnderstanding in al things, that they may haue iudgement: as for the other, whom the God of this worlde hath blynded, least they should see and confesse the truth, and so be saued, and that doe in the full growth of wickednesse, maliciously resist the truthe, God confounde them, that his peace may be vppon Israell, and his sauing health vppon this nation. Ameth.

2. Tim. 2. 7.
2. Cor. 4. 4.
f
Math. 13. 15.

Answere.

Nay surely, it is a wonder to wyse, learned, and godly men, to see this booke so pamefully penned, with such abuse perused, and by so long practise allowed, nowe to be defaced, as it were with friuolous, vnlearned and vnapte reasons, and that by foure sortes of men, Atheistes, Papistes, Anabaptistes, and (as you would be counted)

Puritanes. God of his infinite mercy, giue you charitable, quiet, and thankfull mindes, and either conuerte your heartes, or rote all suche disturbers oute of thys Church, that we may with one hearte and minde serue our Lorde God.

The seconde article.

That the maner and order appoynted by publique authoritie about the administration of the sacraments and common prayers, and that the apparell by sufficient authoritie appoynted for the ministers within the Church of Englande, be not wicked nor agaynst the word of God, but tollerable, and beeing cõmaunded for order and obedience sake, are to be vsed.

Admonition.

For the order of administratiõ of sacraments and common prayer, inough is sayde before, all the seruice and administration is tyed to a surplesse, in Cathedrall churches they must haue a Cope, they receiue the cõmunion kneeling, they vse not for the most part common bread, according to the worde of God and the statute, but starch bread according to the Iniunction. They commonly minister the Sacraments without preaching the worde.

g Act. 2. 46. 1 Act. 20. 7.

Answere.

And I haue before sufficiently answered to all that is here obiected.

Admonition.

And as for the apparel, though we haue bene

Apparel.

long borne in hande, and yet are, that it is for order and decencie commaunded, yet we know and haue proued that there is neither order nor comlynesse, nor obedience in vsing it. There is no order in it, but confusion, no comlynesse, but deformitie: no obedience, but disobedience both agaynst God and the Prince. We maruell that they coulde espie in their laste Synode, that a gray Amyse, which is but a garment of dignitie, shoulde bee a garmente (as they say) defiled with superstition, and yet that copes, caps, surplesses, tippets, and suche like baggage, the preaching signes of Popish priesthood, the Popes creatures, kepte in the same forme to this ende, to bring diguitie and reuerence to the ministers and sacraments, should be reteyned still, & not abolished. But they are as the garments of the idol, to which we should say, auaunt, and
h Esay. 30. 22. get thee hence. They are as the garmentes of Balaamites, of popish priests, enimies to God & al christias. They serue not to edificatiõ, they
i 1. Thes. 5. 22. haue the shew of euil (seing the popish priesthod is euil) they worke discord, they hinder the preaching of the gospel, they kepe the memory of Egipt stil amõgst vs, & put vs in mind of that abhomination wherevnto they in times past haue serued, they bring ỹ ministery into cõtẽpt, they offende the weake, they encourage the obstinate.

Answere.

To all this also I haue answered before, I meane to

uaile with none, but suche as haue respect to the persons and not to the matter: And therefore I omitte these woordes of pleasure, which you vse, when you saye, that in this apparel there is no order, but confusion: no comelinesse, but deformitie: no obediēce, but disobedience, both agaynst God & the Prince.

It is not euery priuate mans part to define what is order & comelinesse in external matters beeyng indifferent, but it is proper to thē onely, to whō God hath committed the gouernement of his Church: whose orders and lawes (not beeing agaynst the worde of God) whosoeuer dothe disobey, disobeyeth both God and the Prince: as you doe in disobeying the Princes lawes in these matters.

It is wel that you seeme to iustifie the gray Amyse, bycause the Byshoppes haue disalowed of it in their Synode: Truely this is your conscience and religion, to be alwayes *ad oppositum*, and to disallowe that which lawe and authoritie alloweth, and allowe that which they disallowe. The next way (as I thinke) to dryue you vnto conformitie in apparell, were to make a streighte lawe, that no man should weare such kinde of apparell, bicause you loue to be contrary to lawes and good orders.

But you say, they are as the garments of the Idoll, to the which we should say, auaunt and get thee hence, they are as the garmentes of Balaamites, of popish priests, enimies to God and all Christians. Be it so: so were all thinges in Hierico accursed, and an abhomination to the Lord, neither was it lawfull for the Israelites to touch any thing thereof; and yet was the golde and the siluer, and the brasen and yron vessels, carried into the treasure house of the Lorde, and consecrated vnto him. Iosua. 6.

Gedeon was commaunded to take and sacrifice that Oxe of his fathers to God, which his father had fedde,

and brought vp to be sacrificed to Baal, yea and to burne that ore wyth the selfe same wood, that was consecrated and dedicated to the Idoll Baal. Iudic. 6.

Our forefathers toke the temples dedicated wholy to ydols, yea to deuils, and most abhominably defiled with diuelish and abhominable seruice, and turned them into holy Churches, where Christ should be worshipped.

To be shorte, no diuell, no idoll, no Pope can so defile the nature or forme (not beeing cōtrary to the scriptures) of any of Gods creatures, that the libertie of a Christian man should be takē away in vsing, or not vsing of them.

And I say agayne with maister Bucer, that for anye thing to be a note of Antichrist, is not in the nature of any creature in it selfe, (for to that ende nothing vvas made of God) but it hangeth altogither of consenting to Antichristes religion, and the professing thereof; The vvhich consent and profession beeing chaunged into the consent and profession of Christianitie, there can sticke in the things them selues no note or marke of Antichristes religion. The vse of belles vvas a marke of Antichristianitie in our Churches, vvhen the people by them vvere called to Masses, and vvhen they vvere roong agaynste tempestes, novv they are a token of Christianitie, vvhen the people by them are gathered togither to the Gospell of Christe, and other holy actions, &c. You say also, that they doe not edifie. If you say that they doe not edifie of them selues, you say truely: for only the holy ghost on this sort doth edifie, by the ministerie of the worde: But if you say, they edifie not at all, that is, that they do not tende to edifying, as other ceremonies & things vsed in the church (as pulpit, church, kneeling, singing, and such like) whiche be appointed for order & decoucie, do then speake you that which you are not able by sounde arguments to iustifie. Peter Martyr in his Epistle written to master Hooper, thinketh that they doe edifie after a sorte, as other cere-

monies

monies doe. And so dothe master Bucer also in his Epistle written to master Alasco.

Furthermore, that they do edifie, it is manyfest, first, bicause they are by a lawfull Magistrate, by lawfull authoritie, for order and decencie appoynted in the Church, without any manner of superstition, or suspition of the same.

Secondly, bycause we are by due proofe and experience taughte, that such as haue worne this apparell, and do weare it, by the ministerie of the worde, haue greatly edified, and doe daily.

Thirdly, bicause also by experience we daily understande, that suche as consente in wearing this apparell, consent also in all other poyntes of doctrine, and keepe the peace of the Churche, which is one of the principall causes of edifying: contrariwyse, suche as refuse the same apparell, not onely dissente and disagree among them selues, but fall unto diuers and straunge opinions, without stay: and stannder the Gospell with their contentiousnesse, and teare in peeces the Churche of Christe with their factions and schismes: and be the cause why bothe the worde of God, and christian magistrates be almost generally contemned.

I here omit that which I might as iustly bring for this kinde of apparel, as you do for sitting at the communion: I meane a fit and profitable signification, whereof master Martyr speaketh in the Epistle before mentioned on this sort: I wil not here say, that they which stad to the defence of this matter, may pretende some honest and iust signification of the apparell, and that not dissenting from the worde of God, which is this: the ministers of the Church (as the prophet Malachie witnesseth) be angels and Gods messengers: but angels for the most part appeared beeyng clothed in white garmets. I pray you how shall we debarre the Churche of this liberte, that it can not signifie some

good

good thing in setting foorth their rytes and ceremonyes, especially beeing so done, that no maner of Gods honour is attributed vnto them, and that they be in sighte comelye, and in number fewe, and that Christian people bee not with them ouerburdened, and matters of greater importaunce be omitted.

You adde and saye, **that they haue the shewe of euill, (seeing the Popish priesthoode is euill.)**

When they were a signe and token of the Popishe priesthoode, then were they euill, euen as the thing was whiche they signifyed: but nowe they be the tokens and the signes of the ministers of the worde of God, whiche are good, and therefore also they be good: no man in thys Churche of Englande is so ignorante, but that he knoweth thys apparell not to be nowe the signes of a Popishe priest, but of a lawfull minister: wherefore it is a shewe of good: euen as it is in the like maner in the Vniuersities a shewe and signe of degrees in learning, and therefore a shewe of good, except you will also condemne degrees of learning. Neither is it anye straunge matter, for the selfe same thing in diuers respectes, and at diuers tymes, to be the signe bothe of good and euill. The belles were a signe of euill, when they were rong to call to Masse, and to stay stormes and tempestes, the selfe same belles are nowe a signe of good, when they be rong to sermons and other goodly actions. The Churches them selues were a signe of euill, when Idolatrie was committed in them, and false doctrine preached: nowe they be a signe of good, when God is rightly worshipped in them: and his worde truely preached. Many such examples I could bring, but a reasonable man can gather of these sufficiently to confute your errour. Furthermore when we be willed to abstayne from all shewe of euill, it is ment of euill life, and euill doctrine, least we do any thing with a scrupulous conscience.

boog

They

They worke discorde, they hinder the preaching of the Gospell.

This is an argument *à non causa ad causam*, it is not the apparell that worketh discorde, or hinderth the preaching of the Gospell, no, no more than it is the worde of God that engendreth heresies, or wyne that maketh dronke, or the sworde that murdreth, or the lawe that worketh iniurie.&c. But it is the sinister affection, the rebellious nature, the contentious minde of man. For who began thys contention, or when was it begonne? Truely if the lawe for apparell were vtterly abrogated, yet would not your contention cease, nay, it woulde burst oute muche more vehemently, and in farre greater matters, as thys your admonition declareth. And therefore I thinke rather, that the lawe for apparell, will stay further contentions, especially if it bee duely executed.

They keepe the memorie of Egypte still amongest vs, and put vs in minde of that abhomination wherevnto they in times past haue serued. No truely, no more than doth the Church, the Pulpit, the belles.&c. but they teache vs the true vse of Christian libertie: and that all things be cleane to those that be cleane. Finally, that godly men maye well vse that which wicked haue abused, howsoeuer vngodly.

They bring the Ministerie into contempte. Only with you, and suche as you (by your continuall crying out agaynst them) haue deluded: contemners of good orders, lawes, and statutes, are to be seuerely punished for their contempt. Good lawes, orders, and statutes are not to be altered or dissolued, bicause by suche as forget their dueties, they are contemned.

They offende the weake, and encourage the obstinate. Those that be offended with them, thinke the

selues most strong, and glory therein with condemning of others. The obstinate be encouraged through the schismes, and contentions, that you trouble the Churche, and slaunder the Gospell with: which one day you will understande, if in time you doe not repent.

Admonition.

Therfore can no authoritie by the worde of God, with any pretence of order and obedience commaunde them, nor make them in any wyse tollerable, but by circumstances they are wicked, and agaynst the word of God.

Answere.

Nowe you come to the poynt where you woulde haue it, it is the marke you shote at, to spoyle the magistrate of all authoritie in things indifferent, especially in ecclesiasticall matters: But you set it downe onely without proofe: wherefore I will thus briefly answere to your bare words, (vntil you bring some proofe) that this your assertion is both Anabaptisticall, and Papisticall, and contrarie also to the word of God, and all learning.

Admonition.

If this be not playne inough by that whiche is already sette foorth, wee mynde by Gods grace to make it playner, and should do it better, if it were as lawfull for vs (as for oure aduersaries) to publishe our myndes in print, then shoulde appeare what slender stuffe they bring that are so impudent by open writing to defende it. And if it might please hir Maiestie, by the aduise of you right Honorable, in this

high

highe Court of Parliamente, to heare vs by writing or otherwise, to defend our selues, then (such is the equitie of our cause) that we would trust to finde fauour in hir maiesties sight: then those patched Pamphlets, made by soden vpstarts, and newe conuertes, should appeare in their colours, and truth haue the victorie, and God the glory: if this can not be obteyned, we will by Gods grace addresse our selues to defende his truth by suffering, and willingly lay our heads to the blocke. And this shall be our peace, to haue quiet consciences with our God, whom we will abide for, with all patience, vntill he make our full deliueraunce.

Answere.

And I will not spare my labour, from time to time, to vtter my minde, and conscience in these matters: protesting, that if by learning you can persuade me, I will say agayne wyth Augustine, *Errare possum, hæreticus esse nolo.* All the rest of your stoute and suspicious bragges, of your vndecent, and vnsæmely words, I let passe, and leaue them to be considered as notes of your spirite, and modestie. The Quænes maiestie may assure hir selfe, that shee hath of learned men a number sufficient, able by learning to maynteyne both hir authoritie, and lawes whiche hir Maiestie hath hitherto vsed and made, for the furtheraunce of the Gospell, and mayntening of good order and peace in the Churche. The Lorde of his infinite goodnesse long preserue hir, and giue vs thankefull hearts to God for hir.

The thirde article

That the articles of Religion which onely concerne the true Christian fayth, and the doctrine of the Sacramentes, compriſed in a booke imprinted: Articles, wherevpon it was agreed by bothe Archbyſhops. &c. and euerye of them conteyne true, and godly Christian doctrine.

Admonition.

Doctrine.

The right gouernement of the churche can not be ſeparated from the doctrine. 1. Tim. 3. 2.

For the Articles concerning the ſubſtaunce of doctrine, bling a godlye interpretation in a poynt or two, which are either too ſparely, or elſe too darkly ſet downe, we were and are readye, according to duetie to ſubſcribe vnto them. Wee would to God that as they holde the ſubſtaunce togither with vs, and we with them, ſo they woulde not denie the effecte and vertue thereof: then ſhould not our wordes and workes be deuored, but Chriſte ſhoulde bee ſuffered to reigne, a true miniſterie according to the worde inſtituted, diſcipline exerciſed, Sacramentes purely and ſincerely miniſtred: this is that we ſtryue for, and about which we haue ſuffered, [k] not as euill doers, but for reſiſting poperie, and refuſing to be ſtoong with the tayle of Antichriſtian infection, readye to render a reaſon of our fayth, to the ſtopping of all our enimies mouthes: Wee therefore for the

k 1. Pet. 3. 17.

l 2. Pet. 3. 15.

the Churche of Gods sake, whiche ought to be moste deare vnto you, beseeche you for our soueraignes sake, vpon whom we pray that all Gods blessing may be poured abundantly, we pray you to consider of these abuses, to reforme Gods Churche according to your dueties and callings: that as with one mouthe we confesse one Christe, so with one consente thys raigne of Antichriste, may bee turned oute headlong from amongest vs, and Christe our Lorde may raigne by his worde ouer vs. So your seates shalbe established and setled in great assurance, you shall not neede to feare your enimies, for God will turne awaye his threatned plagues from vs, whiche he in mercy do for his Christes sake. Amen.

Answere.

It is very well that you so lyke of the Articles, but yet it pleaseth you not to subscribe vnto them: You saye bycause of a poynt or two whiche are eyther too sparely, or else to darkly set downe: but in dede your meaning is, to subscribe to nothing whiche by authoritie you are required to doe, and that argueth an arrogante mynde, and a disposition that loueth alwaye to be singuler.

You note in the margent, that the right gouernement of the Churche can neuer be separated from the doctrine: But by your owne confession we haue the doctrine, Ergo of necessitie we also haue the righte gouernement. Here in few words you haue caste downe whatsoeuer you seemed before to build: so do commonly vnskilfull builders.

I woulde to God that for so much as contrarie to your former assertion, you nowe confesse that we haue the veritie of doctrine, you coulde be contente to saye, downe great heart, and submitte youre selues to the Quéenes Maiestie, and hir lawes, according to your duetie: then no doubt Christe shoulde without resistance, raigne in this Churche, and the fruites of the Gospel would much more appeare.

You bragge muche of your suffering. You are little beholden to your neighbours, when you are thus constrayned to prayse your selues. But I pray you whether dothe he persecute, that modestly and soberly defendeth the truth, or he that vnlawfully reuengeth himself with rayling and backbyting? you loue very well to haue the worlde knowe howe greately you bée persecuted. And therfore if one of you here in Cambridge be punished but twentie pens for his open contempte of statutes, to the which he is sworne, in post hast it is carried into al quarters, and especially to London, where great complaynte is made of this grieuous persecution: when as you & your disciples ceasse not (as I sayde) moste falsly and slaunderously to reporte of suche, as executing good lawes, discharge their conscience to GOD, and their duetie towardes the Prince.

We therfore exhorte you, if there be any feare of God before your eyes, any reuerence towardes the Prince, any desire of promoting the Gospell, any louing affection towards the Church of Christ, to submit your selues according to your duetics, to godly orders, to leaue of contentiousnesse, to ioyne with vs in preaching of the worde of God, and beating downe the kingdom of Antichrist, that this your diuision procure not Gods wrath to be poured vppon vs.

Addi-

Additions, detractions, and alterations in the second part of the Admonition.

Fol. 1.

THere is added **portuis**: For where before they sayd, that our booke of Common prayers was culled and picked out of that **popish dunghil the Masselbooke**, nowe upon better aduisement, they say that it was culled out of the **portuis and masselbooke**. It derogated nothing from the booke of common prayers bicause some thing therin is in the portuis & masselbooke, no more than it derogateth from the Scriptures, that some portion of them, as the whole Psalmes, and certaine other portions of the Epistles, Gospels, and other Scripture, be in the same: neither are they allowed bycause they be in the portuis and masselbooke, but bycause they be eyther scripture, or most agreable therunto.

They also adde in ỳ first reason, that the cõming of women in vailes to be churched, **is not commaunded by law, but yet the abuse to be great, by reasõ that superstition is growen thereby in the hearts of many, & other are iudged that vse it not.** This is an argumẽt of their former rashnes, but not worthy any answer, especially beeing cõfessed to be without the booke.

For the. 120. psalm, is now quoted the. 121. psalm, which I haue also corrected before.

Fol. 2.

For the. 26. of Mat. is noted the. 28. And this also I corrected in answering that place.

For the first to Timo. 3. Ple. 3. nowe they haue quoted 1. Ti. 3. Ple. 6. agaynst reading ministers: where S. Paule would not haue a minister to be a yong scholer: but he speaketh nothing agaynst reading.

Where it was before **and minister a sacrament**, nowe is added, **according to their appoyntment**, to what purpose I know not.

It

It was before, reading is not feeding, nowe it is thus amended, for bare reading of the worde, and single seruice saying, is bare feeding: wherby they nowe confesse, that reading is feeding, although it be (as they say) but bare feeding. We were in good case if the platforme of our Churche depended vppon these men, which alter their iudgementes so sodeynly: It is a true saying, *Conuenire nulli, qui secum dissidet ipse.* Howe can he agree with other, that doth not agree with himselfe?

There is also added in the same leafe these wordes: are not the people well nodified think you, whē the homilie of sweeping the church is read vnto them? Surely such flouting termes are vsed of none but of nodies in deede, and suche as are more mete to be soles in playes, where they may iest, than to be platformers of Churches, in whome wisdome, learning, grauitie and godlynesse is to be required: I know no Homilie entituled of sweeping the Churche, one there is of repayring and keeping cleane of Churches: whether it edifie or no, I referre to the wise and discrete reader to iudge, when he hath perused it.

Fol. 3.

Before it was in the seconde reason, for the verye name Apocrypha testifieth that they oughte rather to be kept close thā to be vttered: Now it is, for the very name Apocrypha testifieth that they were read in secret, and not openly: This is some correction of their former rashnesse. But of this matter, that is, of reading Homilies in the Churche, I haue spoken before.

I omitte. 2. Timothie. 3. verse. 6. whiche is nowe verse. 16. and. 2. Peter. 1. verse. 20. which is nowe verse. 19. 20. 21. For these bee not matters of any great importaunce, and they be quoted to proue a matter not doubted of among vs.

In the

In the former edition, and for the reason, it is thus written: In thys booke we are enioyned to receiue the Communion kneeling, whiche beside that it hath in it a shewe of papistrie, doth not so well expresse the mysterie of this holy Supper. For as in the olde Testamente eating the Paschall Lamb standing, signified a readinesse to passe: euen so in receiuing it now sitting, according to the example of Christe, we signifie a rest, that is, a full finishing thorough Christe, of all the ceremoniall law, and a perfect worke of redemption wrought that giueth reste for euer, and so we auoyde also the daũger of Idolatrie.

In the seconde Edition these wordes be thus altered: In this booke we are enioyned to receyue the Communiõ kneeling, which beside that it hath in it a shewe of popishe Idolatrie, doth not so wel expresse a supper, neither agreeth it so wel with the institution of Christ, as sitting doth: not that we make sitting a thing of necessitye belonging vnto the Sacrament, neither affirm we that it may not bee receiued otherwyse, but that it is more neare the institution, and also a meane to auoyde the daunger of Idolatrie.

Here is the signification of sitting (whiche they before made) cleane dashed oute, as a thing vnaduisedly before put in. It is also here graunted that the Communion maye be receiued otherwise than sitting, with other circumstances, whereof they haue nowe better considered. Surely thys is a great alteration vpon suche a sodaine: And I would hardly haue bene persuaded that these men woulde so soone haue discredited themselues by their inconstancie. But peraduenture the selfe same had not the

correction of the booke which were the first penners of it, and therefore how they will like of this correctiõ, it may be doubted. But although the wordes in the text be altered, yet ỹ quotations in the margent remayne still: Belike they are to be applied as it pleaseth the platformers.

In the same leafe and fifth reason, to these wordes: Besides that we never read in the new Testamente that this worde Priest as touching office is vsed in the good parte: In the second editiõ is added, except it speake of the Leuiticall priesthood or of the priesthood of Christe. Where as I thinke they haue forgotten that which Peter speaketh to all Christians, in his. 1. epistle cap. 2. ver. 5. And ye as liuelye stones be made a spirituall house, and holy preesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ. And verse. 9. But ye are a chosen generation, a royall priesthood &c. And Apoca. 1. And made vs kinges and preestes vnto God. &c. I willed them before to shewe me one place in the whole new Testamẽt where this worde, Priest, as touching the office, is taken in euill parte: I may be deceiued, but I desire to learne.

Folio. 4.

All this is added in the seuenth reason: But some will say that the baptisme of women is not cõmaunded by lawe, if it be not, why do you suffer it, & wherefore are the children baptized accordingly? cõmon experience teacheth that it is vsed almost in all places, and se we speake against it. & this I am sure of, that when it was put in the booke, that was the meaning of the most part, that were thẽ present, & so it was to be vnderstand, as common practise without cõtrolement doth plainely declare. All these be but conjectures. Diuers things be suffered & in many places vsed without controlement, which notwithstanding by

no law be cõmaunded. What the meaning was of those that penned the booke, I knowe not, neither as I thinke do you. And surely for cõmon practise I can say little, but for mine owne experience this I dare affirme, that I haue not knowne one child so baptised in places where I haue had to do, no not synce ẏ beginning of the Quenes Maiesties reigne. I speake not of the thing it selfe, but onely of your coniectures: I thinke if the circumstances of ẏ booke be well considered, it will appeare ẏ the meaning is, that priuate baptisme is rather to be ministred by some minister (which in ẏ time of necessitie may soonest be come by) than by any woman. But in this point I submit my iudgement to suche as better knowe the meaning of the booke (being penners therof) than I do.

In the same leafe and ninth reason speaking of certein things vsed aboute mariage, they adde these woordes: With diuers other heathenishe toyes, in sundry cuntryes, as carying of wheat sheafes on their heads, & casting of corne, with a number of such like, whereby they make rather a maygame of mariage, than a holie institution of God. These be but toyes in deede, vsed I know not where, not conteined in any part of ẏ booke of cõmon prayers, & therefore without my compas of defence. They lacke matter when they stuffe their booke w such vayne & friuolous trifles.

Fol. 5.

In the 10. reason to these words, (as for confirmation: is added, which the papistes & our men saye was in tymes paste Apostolicall, grounding their opinion perhappes vpon some dreame of Hierome: And in the same place these wordes bee lefte oute: We speake not of other toyes vsed in it, and how farre it differeth, and is degenerated from the first institution, they them selues that are learned can wytnesse: And in the place hereof

this is inserted, as though baptisme were not alreadie perfecte, but needed confirmation, or as though the Bysshop could giue the holy Ghost. You youre selfe in effect haue confessed in your fyrst edition, that confirmatiõ of Children is very aunciente, and that it hath bene well instituted, for there you saye that now it differeth & is degenerate from the first institutiõ: But vpon better aduisement you haue lefte out these wordes in your second Edition: as you haue also lefte out these, with other toyes vsed in it, wherby you confesse (contrarie to your former sentence) that the confirmation of Childrẽ nowe vsed is without any toyes. Howesoeuer it pleaseth you to accompt Hieromes iudgement (touching the antiquitie of confirmation) a dreame: yet his dreame may be of as muche credite with wise men, as your bare denyall of the same.

The wordes that you haue added in the second place might well haue bene spared: for you know that confyrmation now vsed in this Church is not to make baptisme perfecte, but partly to trye how the Godfathers and Godmothers haue performed that which was enioyned them when the Children were baptised: partly that the Childre themselues (now being at the yeares of discretion, and hauing learned what their Godfathers and Godmothers promised for them in baptisme) maye with their owne mouth and wyth their owne consente openly before the Churche ratifie and confyrme the same, and also promise that by the grace of God they wil euermore endeuor themselues faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto. And this reason is alledged among other euen in the boke of Common prayers. And that it is not to make baptisme perfecte, the boke of common prayers it selfe declareth in these wordes: And that no man shal thinke any detriment shal come to children by deferring of their confirmation, he shal know for truth that it is certaine by Gods vvorde

that

that children beeing baptiſed, haue all things neceſsarie for their ſaluation, and be vndoubtedly ſaued.

You adde, as though the Byſhop could giue the holy ghoſt: the Byſhop may vſe the ceremonie vſed by the Apoſtles, that is, impoſition of handes, and may ſafely ſay this godly prayer conteyned in ỹ booke: Defend O Lord this child vvith thy heauenly grace, that he may cõtinue thine for euer, and dayly encreaſe in thy holy ſpirite, more and more, vntill he come vnto thy euerlaſting kingdome. Amen: and other ſuche godly prayers there conteined. Of anye other kinde of giuing the holy ghoſt, there is no mention in that booke, and therefore theſe additions might very well haue bin left out of your libell. But of the Biſhops benediciõ by layeng on of his hands, heare M. Calums iudgement in his Inſtit. cap. 19. ſect. 4. *Talem manuum impoſitionem quæ ſimpliciter loco benedictionis fiat, laudo, & reſtitutam hodie in purum vſum velim.* Suche impoſition of hands as is ſimplie made in the ſtead of bleſsing, I do commend, and vvishe that it vvere reſtored at this day to the pure vſe. There ſhall you alſo reade the very ſelfe ſame forme and manner of confirmation allowed, which is nowe vſed in this Churche of Englande.

To the ende of the eleuenth reaſõ, theſe vvords be added, and open oure eyes that we maye ſee what that good and acceptable will of God is, and be more earneſt to prouoke hys glorie: to the which I onelye anſwere, Amen.

In the ende of the twelfth, there is ſomthing lefte out which they haue placed in the. 3. reaſon: but it is anſwered before.

Folio 6.

There is nothing added or altered vvorth the noting: onely in the fifteenth reaſon, where they ſayd before that we honored Byſhops by the titles of kings: nowe they haue recanted that, and condemned themſelues of an vntruth, for they haue left out that title.

In the ende of that fiftenth article or reason, this is added: and whiche of them haue not preached against the Popes two swordes: now whether they vse them not themselues? Touching the Popes two swordes, we are of the same minde still, for the Pope contrarie to the worde of God taketh from Princes vnto him selfe that authoritie which is due vnto them by the worde of God, and woulde haue them to receyue that authoritie from him, which he hath no power to giue: the Pope also requireth the full authoritie of a ciuill Magistrate, and exempteth him selfe from all subiection, which is flat contrarie to the worde of God: our Bishops in this Church do not chalenge as of their owne right any suche ciuill authoritie, but only according to their duety execute that, that by the Prince & lawes of this Realme, for iust considerations is layd vpon them. Neither do they medle in all ciuill causes, or exercise all ciuill iurisdiction, but suche only as helpeth to discipline and to the good gouernment of this church and state: Wherfore we may safely preach against the Popes two swords, and yet lawfully defende that iurisdiction and authoritie that any Bishop hath in this Church, for any thing that I knowe.

Fol. 7.

Wheras before it was thus in the margent, and. 19. reason, to proue that the regiment of the Churche should be spirituall read Eph. 4. 23. Heb. 5. 13. 1. Tim. 5. 2. Heb. 10. 30. now it is thus altered: to proue that the regiment of the church should be spirituall, read Caluine in his cõmentaries vpon these places. Eph. 1. 23. 1. Th. 5. 13. 1. Ti. 5. 2. Heb. 10. 30. Belyke bicause the scriptures themselues do not sufficiently proue your assertion, therfore you woulde haue vs to leaue them, & to rest vpon Caluines interpretation: whiche is nothing else but to prefer mans iudgement before the worde of god, or else to giue maister Caluine authoritie to conclude that which is not determined by the scripture? If this be not

your

your meaning, why flye you frō those places thēselues to master Caluines interpretation vpon them? But what if you now abuse master Caluines cōmentaries vpon these places, as you did before the places themselues? In his cōmentaries vpon Eph. 1. vse. 23. This is all that he sayth touching this matter. *Nam vtcunq; Christus omnia perficiat, nutu, virtuteq; sua: tamen specialiter loquitur hic Paulus, de spirituali ecclesiæ gubernatione. Quanquam nihil interea impedit quo minus de vniuersali mundi gubernatione accipias.* For howsoeuer Christ maketh perfect all things with his becke, and by his power, yet Paule speaketh here especially of the spirituall gouernement of the church. Although that in the meane time it is no hinderance, why thou mayst not also vnderstande it of the vniuersall gouernement of the worlde. These woords serue little for your purpose. There is no man that doubteth but that Christ doth spiritually gouerne his Church, and raigne in the hearts of the faithfull by his spirite: But your meaning is, that the gouernement of the Churche is onely spirituall, which you can no more gather of these woords of Caluine, than you may that the gouernement of the whole worlde ought onely to be spirituall.

The same Caluine writing vppon. 1. Thessa. 5. verse. 12. for the which you haue noted the. 13. sayth on this sort: *Hoc additum videtur, ad notandum spirituale regimen, tametsi enim Reges quoq; & magistratus Dei ordinatione præsunt, quia tamen ecclesiæ gubernationem dominus peculiariter vult suam agnosci, ideo nominatim præesse in Domino dicuntur, qui Christi nomine & mandato Ecclesiam gubernant.* This seemes to be added to note the spirituall regiment. For although kings also and Magistrates do gouerne by the ordinance of God, yet because the Lorde wolde haue the gouernemente of the Churche knowne peculierly to be his, therefore namely they are sayde to rule in the Lorde, whiche gouerne the Churche in the name of Christe, and by hys commaundemente. Hitherto Caluine also affirmeth that whiche no man denyeth,

that

that God doth by the ministerie of his worde, spiritually gouerne his Church: But this taketh not away the ciuill Magistrate, neither yet ciuill lawes made by the Magistrate externally also to gouerne the Churche. In hys Commentaries. 1. Tim. 5. Ile. 2. he speaketh not one word of this matter for any thing that I can perceyue. Vpon the place to the Hebrewes, he onely sheweth that God dothe gouerne his Churche: the whiche I thinke no man is so wicked as to denye. You muste more playnely set it downe what your meaning in this matter is, before you can be fully aunswered. For to proue that God dothe spiritually gouerne his Churche, is needlesse, beeing denied of none, either Papist, or Protestant: but therevpon to conclude that the ciuill Magistrate is secluded from the gouernement of the Churche, or that there needeth no externall regiment, is dangerous, and sauoreth Anabaptisme.

In the same leafe and. 19. reason these wordes be lefte out, bäners and belles: which argueth that they were before vntruely layd to be vsed in gang weeke: But to lye is a small matter with these men.

Fol. 8.

For Lords grace of Yorke: there is the Archebyshop of Yorke. The cause of this alteration I knowe not.

In the margent ouer against the. 21. reason, there is this note: It conteineth manifest blasphemy as may appeare, Eph. 1. 17. Meaning this saying of the bishop to those that are admitted ministers: Receiue the holy Ghost: The place in that Chapiter of the Epistle to the Ephesians proueth no suche thing, these be the wordes: I cease not to giue thanks for you, making mention of you in my prayers, that the God of our Lorde Iesus Christ, the father of glory, mighte giue vnto you the spirite of wisedome and reuelation through the knowledge of hym. What sequele is there in this argument: Sainct Paule

prayed

prayed that God woulde giue to the Ephesians the spirite of wisedome and reuelation thorough the knowledge of him: *Ergo* this saying of the Byshop, (Receiue the holy Ghost) to those that are admitted into the ministerie, conteyneth manifest blasphemie. Such is your vsuall manner of reasoning.

Fol. 9 and second article.

All this is added: Neither is the controuersie betwixte them and vs as they woulde beare the worlde in hande: as for a cap, a tipet, or a surplesse, but for greater matters concerning a true ministerie and regiment of the Church according to the word. Which things once established, the other melte awaye of them selues: and yet consider I praye you, whether their owne argument dothe not choke themselues, for euen the very name of trifles dothe playnly declare that they ought not to be mayntained in Christes Church: and what shall our Byshops win by it? forsooth that they be mainteiners of trifles, and trifling Bishops, consuming the greatest parte of their time in those trifles, whereas they shoulde bee better occupied. We striue for true religion and gouernement of the Churche, and shewe you the rightes way to throwe out Antichrist bothe head and tayle, and that we will not so much as communicate with the tayle of the beast: But they after they haue thruste out Antichriste by the head, goe aboute to pull him in agayne by the tayle, cunningly colouring it, seaste any manne should espie his foote steps, as Cacus did when he stole the oxen.

What other men haue done, I knowe not, but for my

parte, I alwayes suspected and partely knewe, that some of you had greater matters in hande, and of more importance than cappe, tippet, and surpelice, whyche surely was one of the fyrst causes that moued me to be more earnest againste you, than I was accustomed: For I did vnderstande that you were hatching opinions tending not only to Anabaptisme, but to the ouerthrowe of the Gospell, and disturbing the quiet state of this Churche: And yet who knoweth not that you haue made the cappe, and Surplesse your pretence hitherto, vntill nowe of late when you see almost all men condemne your follie.

You say, We choake our selues with our owne argumente, for euen the verie name of trifles doth playnely declare, that they ought not to be mayntayned in Christes Churche. Surely of them selues they be but trifles, as all other externall ceremonies and indifferent things bee; It is the circumstaunces that maketh them no trifles, but matters of weight: For things indifferent beeing commaunded thus or so to be vsed by the Magistrate (not as necessarie to saluation and iustification, but as conuenient and necessarie for order and decencie) bee not nowe trifles; And who soeuer without a lawfull vrgente cause, or in a case of necessitie, breake the law made of them, sheweth himself a disordered person, disobediente, a contemner of lawfull authoritie, and a wounder of his weake brothers conscience. And if any man shall saye, that this is to bring vs againe in bondage of the lawe, and to depriue vs of our libertie: I answere, no, for it is not a matter of Iustification, but of order: And to be vnder a lawe, is no taking awaye of Christian libertie, for the Christian libertie is not a licence to doe what thou lists, but to serue God in newenesse of mynde, and that for loue, not for seruile feare. Of themselues therefore they be but trifles, but beeing commaunded by the Magistrate to be vsed, or not to bee vsed, they are no trifles, no more than it was for wo-

men

then to come into the Churche bareheaded, or a man to praye, hauing his cappe on his heade, after that Saynte Paule had made an order to the contrarie. And therefore these scoffes and floutes (and what shall our Bishoppes winne by it? forsooth that they be maynteyners of trifles, and trifling Bishoppes, consuming the greatest parte of their time in these trifles, whereas they shoulde bee better occupied) might with more commendation of your maiestie haue beene well forborne. They see your doings tende not onely to contention, but to confusion: not only to disobedience towardes the Lawes of the Prince, but also to daungerous errours, yea to the ouerthrowe of Religion, and therefore they are neyther maynteyners of tryfles, nor trifling Bishoppes, but wise, discrete, vigilant and learned fathers, whiche seeke to maynteine peace, preserue good order, defende the authoritie of lawful lawes, and in time suppresse erronious doctrine.

You rather spende the time in trifles, when you might be better occupied, for your (omitting all other necessarie poyntes of doctrine, and profitable exhortations to good life) stuffe your Sermons, and furnishe your table talke with nothing else, but with bitter inuectiues againste those rytes, as thoughe they were matters of damnation, and againste those learned and discrete ministers of the worde, whe (according to their duetie, diuers of them) seeke in deede to beate downe Antichrist, to plante necessarie poyntes of Religion in mennes heartes, and to reache repentaunce with newnesse of life: which your vntruetefull, frowarde, and contentious dealing, reioyceth the Papist, discrediteth the sound and learned preacher, offendeth the godly, woundeth the weake, worketh contempte of Magistrates and superioures in the heartes of the hearers, destroyeth that which other men builde, and finally doth good to none. For what fruit can there come to the hearers by inueying continually againste cappe, tippet, surplesse, ring in mariage,

womens white kerchers, bagpypes, funerall Sermons, mourning apparell. &c. Bishops, Preachers, Magistrates, Prince: These and such like, be only the common places, you entreat of.

When you saye that you stiue for true Religion and gouernemente of the Churche, &c. You saye, that you doe that, whiche is to bee wyshed you shoulde doe. But your doings tende to the defacing of true Religion, and ouerthrowe of the right gouernement of the Churche, and althoughe you be not the heade of Antichrist, yet are you his tayle: For the tayle of the beast, (as learned men say) be false Prophetes, Hypocrites, such as stirre vp Schismes and factions among true Christians, and by pretence of zeale, by cloaked and coloured meanes, seeke to drawe into the Church Antichriste backwarde, as Cacus did the oxen into his den.

(:)

For as much as the Authors of the Admonition, for their better credite, haue sette downe in print, the Epistles of master Beza, and master Gualter: so I haue thought good to set downe an Epistle of master Gaulter, reuoking the same, vpon better information: also, an other, of master Bullinger, concerning the same cause.

A Letter of master Gualter, written of late to the R. Reuerende father in Christ, the Byshop of Elyn.

Reuerende in Christo pater, literas ipsas, quibus ad eas respondes, quas ego ante sexcentum anno nimirum 1566. ad D. Parkhurstum amicum veterem dederam. Vt autem ego vthementia quadam in scribendo vsus sui, ita tu quoque mea non minus grauiter diuis. Sed libertate tua adeo me non offendi scias, vt potius sum, vt beneficij loco ducam tuam illam admonitionem, sine correptionem malis dicere. Nam ex ea amari me abs te intelligo, quem ego prius, licet facie ignotum, venerari solebam, propter pietatis ac eruditionis testimonium, quod pia memoria vir, Petrus Martyr, tibi sepius apud me tulit, & cuius argumentum euidens nunc in tuis literis conspicio. Pietatis enim esse scio causam publicam contra quosuis tueri, amoris autem indicium est libera admonitio, qua fratris ab alijs decepti error arguitur, vt rectius sentire discat. Quod vtrumque, cum tu non minus eruditè, quam verè facias, tuam pietatem merito exosculor, & spero offensionem istam quae inter nos exorta fuit, amicitiae indissolubilis nobis causam fore. De tua enim humanitate mihi polliceor, quod culpam hanc mihi facilè condonatura sit, si quo tempore, & quibus de causis, & ad quem ista scripserim, consideres. Fuit tempus illud enuiceratissimum, & diuersa in singulos ferè dies ad vos litera perferebantur, cum infoelix illa de vestibus controuersia apud vos ageretur. Monuimus tunc aduersarios vestros, ne propter rem nullius momenti lites mouerent in ecclesia, & putabamus rem benè esse sopitam. Sed ecce praeter omnem expectationem Genoua aduenerunt Angli duo, qui à D. Beza, cuius aures criminibus & calumnijs oppleuerant, litteras afferunt piae querimonia plenas, quibus vt rebus Angliae afflictissimis opem ferremus rogabat, & vt ego ad vos profectionem instituerem hortabatur. Accessit duorum istorum relatio, qui eadem nobis narrabant, quae prius Genoua profuderant, idque tanta cum confidentia, & pietatis simulatione.

vt scripto quod ſignificatos exhiberent errores, & abuſus nullos, atq; minimos ſuperſtitioſos, quos iam in Anglia defendi dicebant, & ab Eccleſiæ miniſterio dejici eos omnes qui illos conſentire nollent. Addebant hoc ipſis acerbiſſimum accedere, quod plerique Epiſcoporum ſe executores præberent eorum, quæ in Aula ab hominibus ſuperſtitioni, & ambitioni deditis indicta tenderentur. Quis vero aliquos tam impudentes eſſe ſuſpicaretur, qui tanta cum fiducia auderent mentiri in cauſa publica, cuius cognitio non poterat diu latere? Nos certè iſtorum narratio vehementer perturbauit, & fateor me extempore epiſtolium illud effudiſſe, & ad D. Parkhurſtum, quocum mihi licere putabam liberius agere, propter veterem amicitiam, quæ ante annos triginta quinq; Oxonij, inchoata poſtea domi meæ, quatuor annorum hoſpitio confirmata fuit, vt & illa in me ius eſſe velim; & vicißim mihi de illo quiduis polliceatur. Nihil minus mihi in mentem veniebat, quam vt meas literas illo latius ſpargeret. Nam ipſius potius ſententiam audire cupiebam, qui tamen de hac cauſa nihil vnquam ſcripſit. Quod me non multùm mouebat, eo quod nõ multum poſt D. Abelus, vir optimus & amicus cõmunis noſter, debuerat ad nos ſcribere, voſq; omnes hac culpa liberare. Nihil ergo porro ſolicitus eram de meis illis literis, quas ſolis Parkhurſto meo ſcripſeram, de cuius in me ſtudio dubitare, neque poſſum, neque debeo. At quia eas latius ſparſas fuiſſe nũc demum intelligo, id certè mihi vehementer dolet, & tanto amplius dolet (mi pater verecundia) me gratiæ ingentes debere fateor, qui vel ſero tandem de te me fecerit meliorem. Ea quia te de animi mei candore & affectu ſimul non dubitaui ſcribere, nam humanitatem tuam reuereor, vt me apud alios veram excuſes, ad quorum manus mea illa Epiſtola peruenit. Nobis certè abeo tempore cum vanis iſtis rixatoribus nihil vnquam fuit, qui neque ad nos vnquam ſcripſerunt, neq; aliquid à nobis profectum intelligere poterunt. Nunc non multo poſt exiſtentibus apparuit quid moliebantur, quando in Palatinatu ſub diſciplina eccleſiaſtica præcepta, quibus illi capita & ſummam in excommunicationis conſtituunt, vrbium primi Authores fuerunt, qua Eccleſias illas vehementer conturbaſſe. Rurſus ergo tuæ amplitudini vere reuerendo in Chriſto patri, ac D. Gualtero, Angliæ humanitatis ſtudioſiſſimo, aliquid ſimile vt ſuſpicetur. Facere enim,

enim, sic volente deo, vt publicum quoq; extet meæ de vobis omnibus qui illic Christo seruitis existimationis testimoniũ. Et sane nisi de nostro consensu mihi nihil non polliceret, nunquam certè filium meũ, qui mihi vnicus est ex Zuinglia mea, cuius defuncti memoria mihi pretiosissima est, in Anglicam misissem. Quem si tuæ amplitudini à me hucusq; commendatum esse miraris, non alia de causa id abs me neglectum putabis, quàm quod nullum ante hac inter nos fuit literarum commercium, me verò puderet, tibi tanto viro (& mihi nõ nisi ex nomine noto) priuatã ob causam aliquid negotij exhibere. Quæ apud nos seruntur, ex domino Sandeo Londinensi Episcopo resciri poterit, eadem hic repetere propter nuncij, qui mihi præter expectationẽ obtigit festinationẽ, non licet. Christus Iesus tuam amplitudinem seruet, suoq; spiritu regat. Amen. Tiguri 9. Iunij. Anno 1572.

Amplitudinis tuæ obseruantissimus,

RODOLPHVS GVALTERVS.

The same in Englishe.

SIR, I haue receyued your letters (Reuerende father in Christ) vvherein you do answvere vnto those, vvhiche I sent vnto mine olde friende *D. Parkhurst*, aboue sixe yeares since, euen in the yeare. 1566. And as I vsed a certaine kinde of vehemencie, so do you also vvith no lesse grauitie, put avvay my affections. But assure your selfe, that I am so farre off from beeing offended vvith this your libertie, that I rather esteeme of that your admonition or reprehension (if it please you so to terme it) as of an especiall and singuler benefite. For by it I perceiue that I am beloued of you, vvhome before (although by face vnknovven) I was vvonte to reuerence, for the testimonie of godlinesse and learning, vvhiche *Peter Martyr* (a man of godly memorie) did oftentimes giue of you vnto me, and vvhereof I knovve see an euident proofe in these your letters. For I knovve, that to defende the common cause agaynste any man, is a poynte of pietie: but a free admonition, vvhereby the errour of thy brother (beeing deceyued by other men) is reproued, to the intent that he might learne to iudge better, is a token of loue. Bothe the vvhiche, seeing that you haue no lesse learnedly, than truely performed, I haue iust cause to embrace your holynesse, trusting that this difference vvhiche hath risen betvvixte vs, shall be a cause of perpetuall amitie. For this muche I dare presume of your curtesie, that I shall easily obtayne pardon for this offence, if you vvould but consider at vvhat time, vpon vvhat occasion, and vnto vvhome I vvrote these things. The time vvas moste corrupte and troublesome, and diuers letters vvere brought vnto vs euery daye, vvhen that vnhappie controuersie about apparell vvas broched amongst you. VVe then admonished your aduersaries, that they shoulde not moue any contention in the Church, for a matter of so small importance: and vve thoughte the matter had beene vvelnigh buried. But beholde, contrarie to all mens expectation, there commeth tvvo English men

from

from Geneua, who brings frō maſter Beza (vvhoſe eares they had before filled vvith crimes and forged accuſations) letters full of godly complaints, vvherein he deſired that vve vvould help the moſt afflicted ſtate of England, and councelled me, to make a iorney vnto you. Herevnto vvas adioyned the reporte of thoſe tvvo, vvho declared vnto vs the ſame things, vvhich before they had vttered at Geneua, and that vvith ſo great confidence, and shevve of holineſſe, that they ſet dovvn in vvriting errors, and many ſuperſtitious abuſes, vvhich they ſayde vvere novve defended in Englande, and that all thoſe vvere put from the miniſterie of the Church, vvhich vvoulde not conſent therevnto. They ſayde moreouer, that this vvas their greateſt griefe, that many of the Biſhops shevved them ſelues to be the executours of theſe thinges, vvhiche vvere dayly coyned of ſuperſtitious and ambitious Courtiers. But vvho (I praye you) vvoulde ſuſpect, that any vvould ſo boldly make a lye in a common cauſe, the knovveledge vvhereof could not lōg be hid? ſurely their talke moued vs very much, and I confeſſe I vvrote that Epiſtle vpon a ſodain vnto *D. P.* vvith vvhome I thought I might be bold, for the olde friendſhip, vvhich being begon at oxford, aboue .35. years ago, hath bin ſo cōfirmed ſince, by his ſoiorning at my houſe the ſpace of foure yeares, that bothe I am vvilling to be at his commaundement, and again alſo may aſſure my ſelfe of his good vvill, in any reſpecte. Notvvithſtanding, I thought nothing leſſe, than that he vvoulde publiſhe my letters abroade, for I onely deſired to heare his aduiſe: vvho (for all that) neuer vvrote of this matter: vvhich thing moued me not much, bycauſe a ſinguler honeſt man, and out common friend *D. A.* vvrote thereof vnto vs, and deliuered you all from blame. Therefore I toke no care at all for thoſe my letters, vvhich I had vvritten only vnto my *P.* of vvhoſe good vvill, I neither can nor oughte to doubt. But ſurely I am very ſory: ſince I vnderſtande novve, that they haue ben farther published: & I thinke my ſelfe bounde to giue your honor great thankes (Reuerende father) for that at the length (though ſomevvhat late) you haue aduertiſed me thereof. And forſomuch as you

vvrite, that you haue no doubt of the ſimplicitie of my mind, and ſincere affection, I humbly beſeech your gentleneſſe, to make my excuſe vnto others alſo, to vvhoſe handes, that my Epiſtle hath come. Verily ſince that time, vve haue had nothing to do vvith thoſe vayne bravvlers, vvho neither haue vvritten to vs at any time, neyther yet can brag of any thing that hath come from vs. For not long after, it more plainely appeared vvhat they vvent about, vvhē as vnder the pretence of Eccleſiaſtical diſcipline (the head and chiefeſt point vvherof they vvoulde haue to conſiſt in excommunication) they vvere the chiefe authors of an alteration vvithin the ſeigniorie of the countie Palatine, vvhich maruellouſly troubled and diſquieted thoſe Churches. VVherefore once agayne (Reuerende father in Chryſt) I beſeeche your honour, that you vvoulde not conceiue any ſiniſter opinion of Gualter, vvho beareth a ſinguler affection to the English nation: for (God vvilling) I vvil ſet forth a publike teſtimonie, hovv much I eſteeme of you all, vvhich ſerue Chryſt in that place. and certenly I vvould neuer haue ſente my ſonne into England, vvhō onely I haue of my vvife Zvvinglia (the memorie of vvhoſe death is moſte leefe and deare to me) except I had throughly perſuaded my ſelfe of our conſent and agreement. If you maruell that I haue not hitherto vvritten to your honour in his behalfe, you ſhall vnderſtand, that I haue neglected it, for no other cauſe, than this, that before this time, there hath ben no entercourſe of letters betvvixt vs, and I ſhould haue bene ashamed to trouble you, ſo vvorthy a man, & altogither (except by name only) vnto me vnknovvne, for a priuate matter. You may vnderſtand by, *D. S.* Byshop of L. all our affairs in theſe quarters, vvhich I could not here repeate, for the haſt of the meſſanger, vvhich happened to me vnloked for. Chriſt Ieſus preſerue and guide your honor vvith his ſpirite. Amen. From Tigure, the .9. of Iune, 1572.

Your Honours moſt ready at commaundement, *Rodolph Gualter.*

Ex Epistola Hen. Bullingeri, ad

Robertum Episcopum Winton. 12. Marcij.

IN primis, vere grntulamur vobis, admirandam illam serenissimæ Reginæ vestræ felicitatem in turbis componendis, in hostibus profligandis, in subditis in officio retinendis, & in practicis nequiter à perduellibus contextis sapienter & fortiter desindendis. Dominum oramus sedulò vt amplissima in ipsa dona, non tam seruet quàm amplificet, eamq; ab omni malo protegat. Superat hac virgo deo dilecta (omnium testimonio bonorum) omnes quotquot nunc regnant reges mares per orbem, sapientia, modestia, clementia, & tum etiam iustitia, rerumq; gerendarum dexteritate & admiranda felicitate, vnde sanè pij omnes per vniuersa regna sese consolantur, & in vera religione confirmant, quòd perspicuè cernunt Christum Dominum cultrici suæ adesse tam potenter, ipsamq; gloria & omnigenis virtutibus Heroicis, diuinisq; anteferre principibus. Dolet autem nobis non mediocriter, quod in propaganda veritate, inq; dilatandis Ecclesia Christi pomerijs, tot vobis sè obijciunt obstacula atq; remora, ab illis quoq; exorta, qui maximè Euangelici volunt videri. Verum per initia reformationis Ecclesiæ nostræ, eadem nos exercuit molestia. Erant enim quibus nihil in reformando satis purum videbatur, vnde & ab Ecclesia sese segregabant, & conuenticula peculiaria constituebant, quæ mox consequebuntur schismata & secta varia, quæ iucundum spectaculũ exhibebant hostibus nostris papisticis. Sed innotuit tandem ipsorum Hypocrisis & ataxia, suaq; sponte diffluxêre. Liberabit hac molestia & vos haud dubie clemens & misericors Dominus. &c.

The ſame in Engliſhe.

FIrſt of all, vve reioyce vvith you for the vvonderfull felicitie of your moſte gracious Queene, in quieting of troubles, in ouerthrovving of hir enimies, in keeping of hir ſubiectes in obedience, and for hir vviſe and couragious ſifting out of the miſcheeuouſly vvrapped practizes of traytors. And vve do earneſtly pray vnto God, that he vvill not onely continue theſe ſo great graces in hir, but alſo increaſe them, and that he vvil defende hir from al euill. This virgin prince, beloued of God, in the iudgement of all good men, excelleth all the men Princes that novve reigne in the vvorlde, in vviſedome, in modeſtie, in mercy, in iuſtice, in dexteritie, and maruellous happineſſe in al hir affayres, ſo that vndoubtedly, the godly of all nations do comforte them ſelues, and are confirmed in the true religion, for that they do euidently ſee Chriſt the Lord ſo mightily to fauour his ſeruaunt, and to preſerue hir in glory, and all maner vertue, before Heroicall and diuine Princes. But vve are not a little ſory, that in your ſpreading of the truthe, and enlarging of the limites of Chriſtes Church, ſo many ſtops and ſtayes are caſte agaynſt you, and they ſpringing from them that vvill ſeeme moſte Euangelicall. For in the beginning of the reformation of our Church, the ſame grieues occupied vs, for there vvere ſome, vnto vvhome in reforming, nothing mighte ſeeme ſufficiently pure, in ſo muche that they ſeparated them ſelues from the Church, and appoynted priuate conuenticles, the vvhich, there did preſently followv ſchiſmes, and diuers ſects, and they vvere a pleaſaunt ſpectacle to our enimies, the Papiſtes. But at the length their hypocriſie and diſorder did appeare, and they vanished of their ovvne accorde.

The merciſull and gracious Lorde ſhall deliuer you alſo, no doubt, from this trouble, &c.

(·.·)

A briefe answere to certayne Pamplets spread abroad of late.

I HAVE of late receyued three litle Pamphlets, ỹ first as it were a preface to the other two, the seconde entituled, An exhortation to the Bishops to deale brotherly with their brethē: The thirde, An exhortation to the Bychops and their clergy, to aunswere a little Booke that came foorthe the laste Parliament, and to other brethren to iudge of it by Gods word, vntill they see it answered, and not be caryed awaye with any respect of men.

The Preface consisteth of these points especially: first by diuers examples it is there declared, that the wicked and vngodly of this worlde, coulde neuer away with such as woulde reproue them for their manifest sinnes and vngodlynesse.

Secondlye, that thys is the cause why these two Treatyses which were lately written and imprinted in the last Parliament tyme, &c. were of so many mysliked, and the authors therof so cruelly entreated, and straightly imprysoned, &c.

Thirdly, it rayleth on the Bishoppes and such as be in authoritie, comparing them to false Prophets & to Phariseys, &c.

Last of all, it concludeth with threatning, that if they goe forward in their sinnes, their doyngs shall bee with more bitternesse of wordes & plainnesse of speach throwne into their faces.

The first is needlesse: for who knoweth not, that from tyme to tyme it hath bene ỳ maner of such as were desperately wicked, not to suffer their sins openly to be reproued.

The second is false, uncharitable, and slanderous: for the cause why the bookes be not esteemed (especially of the wise & learned) is the untrue doctrine conteined in them, maynteyned with untrue and unapt allegations of the Scriptures, and enterlaced with opprobrious termes & rayling speaches, tendyng to the disquietnesse of ỳ church, and ouerthrow of true Religion. The authours thereof to bee imprisoned, not for telling anye man of his sinnes, but for writing Libelles agaynste thys whole Church of Englande, agaynste the Booke of Common prayers, agaynst the ministerie, againste the Sacramentes, finally againste the whole forme and gouernment of the church, by the whole consente of this realme established, & according to the rule of gods worde. And with what face can you say, that they be imprisoned for telling men of their sinnes? where euer read you or heard you ỳ any of the Prophetes or Apostles told men of their sinnes by Libelles? Surely that kind of dealing is not for the Apostles of Christe, but for the ministers of Sathan.

The thirde commeth of the same spirite that the seconde dothe: that is, of the spirite of arrogancie, and malice: for it compareth godlye, wyse, zealous and learned Bylhops, to idolatrous Priests, and to Phariseys: but in dede the conditions and qualityes of the Phariseys doo moste aptelye agree wyth the authours of these Libelles and their adherentes: for the Phariseys did all that they did, to be seene of men, and sought the commendation of the common people, as appeareth Mathew. 6.

and

and 23. and so doe they: The Phariseys when they fasted, disfygured theyr faces: and these walking in the streates, hang downe their heades, looke austerely, and in companie sighe muche, and seldome or neuer laughe: the Phariseys strayned out a gnat, and swallowed down a Camell: And these men thinke it an heynous offence to weare a cap or a surplesse, but in slaundring and backbiting their brethren, in rayling on them by Libelles, in contemning of superiors, and discrediting suche as be in authoritie: to be shorte, in disquieting the Churche and state, they haue no conscience. The Phariseys separated themselues from the common sorte of men, as more holy, and contemned the poore Publicanes as sinners: And therfore some learned interpreters thinke, that they bee called *Pharisai, quasi segregati, quod vitæ sanctimonia à vulgi moribus & vitâ separati essent, non aliter atq; monachi, quos Chartusianos vocant,* They be called Phariseys, as separated and deuided from the common sort in holinesse of life, much like vnto the Monkes, vvhich be called Carthusians. And Iosephus sayth, that they were called Phariseys, bycause they seemed to bee more holy than other, and more cunnyngly to expounde the lawe. Also hee saythe thys to bee one propertie of theirs, that what so euer theyr owne reason persuadeth them, *fæsequantur pertinaciter*, that they stubbornely follovve. Againe hee sayth, that they bee *astutum hominum genus, arrogans, & interdum Regibus quoque infestum. &c.* A suttle kynde of men, arrogante, and sometymes ennimyes to Kinges and rulers: These men separate them selues also from the congregration, and wyll communicate with vs neither in prayers, hearing the worde, nor sacramentes: they contemne and dispise all those that bee not of their secte, as polluted, and not worthye to be saluted, or kepte company with: and therefore some of them meeting their old acquayntance, beeyng godlye Preachers, haue not onely refused

Lib. 1. ca. 2 de bello Iudaico.

Lib. Antiquit. tom. 2. libr. 18. cap. 2.

Tom. 2. lib. 17. cap 3.

refused to salute them, but spitte in their faces, wishing the plague of God to light vpon them, and saying that they were damned, and that God had take his spirit from them, and all this because they did weare a cap: wherfore when they talke of Pharisays, they plucke themselues by the noses. But, Lord, what a straunge time is this, when suche as they be, dare thus boldly publishe libelles against their superiors, for maintayning and executing good & godly lawes?

The conclusiō of this Preface, is a stoute, presumptuous and malapert threatning, in my opiniō, not to be suffered: but how soeuer your penne & toung walketh, yet I praye you holde your handes, or elle. &c.

In this portion entituled An exhortation to the Bishoppes to deale brotherly with their brethren: There is no greate matter conteined worthy of answering, onelye the author dothe excuse himselfe, for takyng vppon hym that exhortation, and moueth the Bysshoppes to deale brotherly with the authors of the Admonition. Fyrst, because they be their brethren; Secondly because they ought firste to haue discouered vnto the worlde by the worde of God, howe truely or falsly they haue written: Thirdly, because they do but disclose the disorders of our Churche of Englande, and humbly desire a reformation of the same, according to the rule of Gods worde. &c. Fourthly, that Papistes lye abroade in theyr dioces vntouched. &c. Fiftbly, that many leude light bookes, and balades flie abroade printed, not only without reprehension, but Cum priuilegio.

Likewyse in the same Booke the Author seeketh to iustifie the Admonition, and to condemne the lordship and authoritie of Bysshops, ascribing ther vnto the stayes and hinderance of their pretended reformation: charging them after a sort with mangling the Scriptures of God, and with snaring the godlye with suche lawes, as were

pur-

purposely made for the wicked. These be the principall contents of that boke.

The first reason, that is, (that they be their brethren) might aswell be alledged for the impunitie of Anabaptistes, Arrians, & such like, who pretende the syncerytie of Gods word, and wouldo be counted brethren: Yea it might aswel be alledged for many other malefactours, who be also brethren, and yet must not therefore eskape unpunished for their offences. Shall not the Prince and the magistrate execute lawes upon suche as breake them, bycause they be their brethren in Christ? beware of such doctrine, and let not affection in private mens causes carry you headlong into publique errours. But I thinke you are in this point determined, for howe so euer we accompt them our brethren, yet they accompt not vs their brethren, neyther will they acknowledge vs so to be, as some of them both in ope speache and manifest signes have declared. And therefore when the Bishops deale with them, they deale with suche as disdaine to be called their brethren.

To their seconde reason I answere, that I thinke they have bene talked with, and heard what they have to say for them selues, but their pawtie minds and good opinion conceyued of them selues, will not suffer them to see their errours: In this reason you alledge nothing for them, but that which may also be alledged for the Papistes, or any other sect of heretikes. But it is an olde saying, *Turpe est doctori &c.* How happeneth it that they them selues have first defamed, not the Bishops only, but also this whole Church of England with publike libels, before they have bled brotherlie and private conference? This is to spye a mote in another mans eye &c.

Howe true the thirde reason is, maye appeare in my answere to their Admonition: But how true so euer it were, yet their disordered disclosing, by unlawful meanes, that is, by libelling, deserueth as muche punishement as hitherto

they haue had: for the truth needeth no such vngodly meanes of disclosing. If Papistes goe abrode vnpunished when by law they may be touched, surely it is a great faulte, and can not be excused, and I praye God it may be better looked to: But this is no good and sufficient reason for the impunitie of other: Bicause some Papists be not punished, shall therfore no disordered persons be punished? Or bycause some in authoritie winke at some Papists, shall therefore no lawes be executed towards any offendours? Surely touching malice against the forme and state of this our Church, I see no great difference betwixt them and the Papistes, & I thinke verily they both conspire togither. The same aunswere I make to your fifte reason: shall no booke be suppressed bycause some be not? It is a faulte (I confesse) to suffer loude ballets and bookes touching manners; But it were a greater fault to suffer bookes and libells disturbing the peace of the Church and defacing true religion.

Concerning the titles and offices of Bishops I haue spoken sufficiently before.

In mangling & wresting of the scriptures none offende so muche, as doe the Authours of the Admonition, who in that point are comparable to the Papists, as maye be seene by the learned and diligent reader.

If they, whom they terme godly, doe willingly offende against such lawes as were made for the wicked, they are to be punished according to the lawes, neyther are they to be spared bicause they pretend godlinesse: For there is no godlinesse in breaking of lawes.

The thyrde scroule called An exhortation to the Bishoppes and their clergie to aunswere a little booke. &c. is satisfied (I trust) for I haue (as it is there required) aunswered the shorte and peuishe pamphlet (as they terme it) I haue disclosed theyr double and corrupte dealing, their wringing of the Scriptures to serue

their

their turne, & haue declared ỳ true ſenſe & meaning of thẽ: I haue not bumbaſted it with rethorike, but in plain & ſimple maner vttered my iudgement according to ỳ true meaning & ſenſe of the ſcriptures: Notwithſtanding I haue in ſundrie points declared the vſe of the Churche of Chriſt in times paſte, and do vſe the teſtimonie of auncient councells and learned fathers, whiche theſe vnlearned men vnlearnedly contemne, a thing not heard of in anye age or Church, nor allowed of any learned man, but onely of certaine heretikes and eſpecially Anabaptiſts. To be ſhort, I haue not anſwered the booke by pẽces, but wholy. Yow be it I muſte deſire them to pardon me for not making more ſpẽde with mine Anſwere: their friuolous quotations ſo troubled me, and my other buſineſſe, that I could no ſoner make an ende of it. In all the reſte of that deriding Pamphlet, there is nothing of any moment, worthe the anſwering. Therefore as they alledge this portion of a ſentence taken oute of Sainct Auguſtine in his epiſtle *ad Vincen. Si terrerentur & non docerentur, improba quaſi dominatio videretur*, If they ſhoulde be feared and not taughte, it mighte ſeeme a vvicked gouernaunce: ſo I conclude with the other parte of the ſame ſentence: *Si docerentur & non terrerentur, vetuſtate conſuetudinis obdurarentur, & ad capeſcendã viam ſalutis pigrius moueretur*: If they ſhould be taught and not feared, in time they vvould vvaxe ſtubborne, and be the hardlier moued to embrace the vvay of ſaluation.

(∴)

to certain Pamphlets.

their parts, & have declared ꝑ true sense & meaning of the: I have not bound all to it with reproaches, but in plain & simple manner offered my judgement according to ꝑ true meaning & sense of the scriptures: Notwithstanding I have in sundry points declared the ease of the Church of Christ in times paste, and be the testimonie of ancient councils and fathers, whereby their bulcarnes men bulcarnely contemn, as I say not hearde of in mye age of Church, nor allowed of any learned man, but only of certaine heretikes and especially Anabaptists. So be thoꝛt, I have not answered the booke by pieces, but wholy. Now be it I am sure desire them to pardon me for not making more space with mine answers: their frauolous quotations so troubled me, and my other business, that I could no lonner make an ente of it. In all the rests of that deriding Pamphlet, there is nothing of any moment, wozthe the answering. Therefore as they allege this poꝛtion of a sentence contrarie of Saint Augustine in his epistle ad V. nicen. Si docerentur & non docerentur, exprobrabis quasi dominatio vi-
cerentur, If they should be feared and not taughte, it might seeme a wicked governaunce: so I conclude with the other parte of the same sentence: Si docerentur & non ter-
rerentur, gratulate consuetudinis obdurarentur,
& ad cupiscendā viam salutis pigritia mone-
rētur: If they should be taught and not
feared in time they would vvaxe
stubborne and be the hardier
moued to embrace the vvay
of salvation.

(.)

Dan.

A briefe viewe of the seconde Admonition.

I Haue also receyued a seconde admonition to the Parliament, the Authoure whereof vndertaketh to teache howe to reforme those things which the other Admonition founde faulte with. I shall not néede to make any long discourse of it, neither will I: The aunswere to the first Admonition, is an answere to this also.

Onely I thought it good to note vnto you that this booke consisteth of these poynts especially: First it iustifieth the authours of the first Admonition, & seemeth to complaine that they haue not iustice, bycause they appealing to the highest Courte of Parliament, their appeale woulde not be receyued. And therfore they say the Scripture is playne that it shall be easier for Sodome & Gomorre in the day of iudgement, than for suche a Courte: (meaning the Courte of Parliament) and they quote for that purpose in the margent the.10.of Mat.vse.14.15 which is a shameful prophanation of the Scripture, and an egregious slander to that honorable Courte. The iustnesse of the appeale, I leaue to the Iustices, and skilfull lawyers to be considered of, for it is not within the compasse of my facultie. Onely I thinke that that scroule can haue no defence of Parliament: first bycause it is a Libell: secondly bicause it was published in printe before the Parliament was made priuie vnto it.

In this parte these words of theirs woulde be well considered, there is no other thing to be looked for, than some speedy vengeance to lighte vpon the whole lande, prouide as well as the politique

Macheuills of England thinke they can though God do his worst: It would be knowne whome they meane by these politique Macheuills: For they enuie all men of great authoritie, wit and pollicie.

The seconde parte consisteth onely of raylinge wordes and slanderous accusations, first agaynst this whole church of Englande, for they say, that we are scarce come to the outward face of a Church rightly reformed, and that although some truth be taught by some preachers, yet no preacher may without greate danger of the lawes vtter all truth comprised in the booke of God. &c. And a little after they adde & say, that the truthe in a manner dothe but peepe out behind the screene: which speaches as they be very vntrue (for who knoweth not that the Gospel is wholly, publikely, & freely preached in this church of Englande) so they be slanderous, neither can the Papists speake any worse.

In this parte also to proue that this is no true saying in matters of pollicie & gouernment, it is not repugnāt to the word of God, and therfore it may be vsed: is alledged this saying of Christ, Math. 12. He that is not with me is agaynst me. But they haue forgotten the wordes of Christ, Mar. 9. *qui non est aduersus nos pro nobis est*, He that is not agaynst vs is with vs. Wherupon we may much better conclude, that that which is not repugnant to the scripture, is consonant to the scripture, than they can do the contrarie of the former place. Notwithstanding in bothe these places (as I thinke) Christe speaketh rather of men and persons, than of things themselues.

In the same part their speache of the Queenes supremacie is very suspicious, and it would be demaunded of them, what they thinke in deede of hir Maiesties authoritie in ecclesiasticall matters, for in this poynte they haue hitherto

delte

delte very ſubtilly and cloſely: notwithſtanding their meaning may eaſily be perceyued of ſuche as diligently conſider their bokes.

Likewiſe in this parte they note certayne contrarieties in this Churche, as betwixte the Communion booke and Iniunctions, touching wafers: the Communion booke and Aduertiſementes concerning Churche veſtures: the Cannons and the Pontificall in not ordering of miniſters *ſine titulo*, and ſuche like matters of no importance: which inſiſte rather this Churche, than otherwiſe: for ſurely if they had had weightier matters, they woulde no doubte haue alledged them. But in theſe ſame matters they are muche deceyued, for as I ſuppoſe in matters of ornaments of the Churche and of the miniſters thereof, the Queenes Maieſtie togither with the Archbyſhoppe of the commiſſioners in cauſes eccleſiaſticall, haue authoritie by Act of Parliament to alter and appoynt ſuche rites and ceremonies as ſhall from time to time be thought to them moſte conuenient. To be ſhorte, in that poynte they ſaye that in thinges of order one Church may many tymes differ from another without offence, following the generall rules of Scripture for order, as in appoynting tyme and place for prayers, &c. which is a very true ſaying, and flat contrarie to all that is ſayde either in the firſt admonition, or in this ſeconde: For if ſuch things may be appoynted in the Church, not being expreſſed in the worde of God, but depending vpon this generall rule, Let al thinges be done decently and in order, 1. Cor. 14. then ſurely the Magiſtrate hath authoritie in ſuch matters to appoynt what ſhall be thought vnto him moſt conuenient, ſo that it be not repugnant to the word of God: excepte you will make this the queſtion, whether in ſuche matters we ought to be directed by the Magiſtrates and gouernours of the Churche, or by euery priuate paſtour in his ſeuerall charge?

The thirde parte of this booke condemneth the degrées of Doctors, Bachilers of diuinitie, and Maisters of arte in the Uniuersities, and slaunderously, untruely, and oppro-briously speaketh of the Uniuersities and suche as be in them: presumptuously prescribing a maner of reformation for the same, when as I thinke verily, they knowe not what Uniuersities meane. But here we may note that they seeke to ouerthrowe all learning and degrées of learning. The same parte also very slaunderously and unchri-stianly rayleth on some Bishops by name and the rest of the clergie, charging them moste untruely with sundrie things, but bycause it is done by way of libelling (a vile like kinde of reuenge) therefore I trust godly and wyse men will esteeme of it accordingly. Besides slaunderous reportes and opprobrious wordes, there is nothing in this parte worthy the answering.

In the fourth parte, the Authoure taketh vppon him to set downe a platforme of a Churche, to prescribe the maner of electing ministers, of their exercises, of their equalitie, of the gouernement of the Churche. &c. Which surely being wel considered, will appeare not onely a confused platforme, without any sounde warrant of Gods worde, but also a fantasticall deuise, tending to the ouerthrowe of learning, religion, yea the whole state and gouernement of the common welth.

But bycause I haue before in the confutation of the first Admonition, spoken sufficiently of all these matters, therefore I will onely note one or two things in this part, to let you vnderstande that these platformers buylde not vpon that foundation that they would haue others so strictly bounde vnto: For let them tell me vppon what scripture this is grounded: Let no one minister medle in any cure saue his owne, but as he is appoynted by common consent of the nexte conference or counsels prouinciall or nationall, or further

if it

if it may fall out so general of all Churches reformed: Or this, That the ministers muste bee equall, and that some muste be governed by all, and not all by some: Or that, the pastor or teacher in euery congregation ought to be the principall of the consistorie of their congregation: Or that, Many parishes maye be ioyned in one, and haue one pastor, and yet that it is vnlawfull for one pastor to haue many parishes: Or that, In the meane whyle, till preachers increase to furnishe the places vnfurnished, vpon conference among the learned, some discrete man be appointed to make some entier prayer. &c. Or that it is euill to ofte to repeate, Glory be to the father. &c. Lorde haue mercy vpon vs. &c. or the Lordes prayer: For the text which they alledge for the same, Math. 6. is wickedly wrested, and corruptly alledged: for the words of Christe be not (as they translate them) When you pray, vse not vayne repetitions, but, When you pray, vse not muche babling: Whereby not the ofte repetition of good prayers, but vayne babling in prayers, that is, many words without fayth and the inwarde affection of the minde, is forbidden. Paule. 1. Thessa. 5. saith, Pray continually. And Christ, Math. 6. sayth, Pray on this maner, Our father &c. So that of necessitie we muste oftentimes repeate the Lordes prayer, if we will beleeue Christe and his Apostle Paule: But Lorde what strange doctine is this, to call Glory bee to the father. &c. Lorde haue mercy vpon vs. &c. Our father. &c, popishe? Surely these men (as I suppose) be not well in their wittes.

These and a number of other phansies they haue in this booke whiche they can not grounde vpon any scrip-

Articles collected out of the former Admonition, and vntruely laid (of the fautors of that Admonition) to be falsified.

IN the end of the second Admonitiõ there is ioyned A reproofe of certein Articles, collected (as it is thought) by the Bishops, (for so they say) out of a little boke entituled, An admonition to the Parliament. &c. But as I think, it may rather be termed, a recantation, or (if you will) a reformatiõ or mitigation of certen articles in that first admonition rashly set downe, and without learning or discretion printed.

1. Fol. 3. li. 1. pa. 2. First, they holde and affirme, that we in Englãd are not yet come to the outward face of a Church agreable to gods word. Here you find fault that this word scarce is left out. In deede this worde scarce was written in the margent of diuers copies of the first admonition: whether it were so in al, or no, I know not: no more do I whether any suche collection (as you pretend) was made. But what need you so much sticke in words, when the thing is manyfest? For in effect they denie as much as that propositiõ importeth: they vtterly condemne the ministerie, the ceremonies, and the gouernement of this Church. They say the sacraments be ful of corruptiõs: and in their second Admonitiõ, fol. 42. they say, that the sacraments are wickedly mangled & prophaned: they vtterly condemne our order & maner of cõmon prayer: yea in effect our doctrine also, for in their secõd Admonitiõ, fol. 7. they say, that although some truth be taught by some preachers, yet no preacher may wout dãger of the lawes, vtter all truth cõprised in the booke of God. What can be spoken more sẽderly of ỹ doctrine preched in this church?

A man may truly speake as much of the Romish church: for some truthe is taught by some Papistes: yea some truth is taught by some Iew and Turke. When therfore you say, that in this Churche neither the worde is truely preached, nor the Sacraments sincerely ministred, nor yet Ecclesiasticall discipline (whiche those in the first Admonition) for is saye to be the outwarde markes whereby a true christian Churche is knowne) and also condemne our ministerie as Popish and vnlawfull, with the whole gouernement of our Churche (as you do in playne termes) may it not be truely sayde, that you attribute vs in Englande as yet not to be come to the outwarde face of a Churche agreeable to Gods worde? Furthermore, what doth this word scarce, helpe the matter, doth it not import as muche? It is a rule in Philosophie, *quod vix fit, non fit*, that vvhiche is scarce done is not done.

2. **They will haue the ministers to be called, allowed, and placed by the people.** You saye, that this article is falsified: and yet their wordes in that place of their admonition be these: **Then election was made by the common consent of the whole Churche** And a little after: **Then no minister placed in any congregation, without the consent of the people.** Wherefore the collection is very true, and they belike ashamed of their doings: and therefore they haue corrected these assertions in their second edition of their first admonitiō, on this sort: **Then election was made by the elders, with the common consent of the whole Churche.** Surely these men be past shame, else woulde they not denie their owne written assertions.

4. Lin. 9. **They holde that a bishop at no hande hath authoritie to ordeyne ministers.** This article you confesse to be truely gathered: but nowe you make this

this glose (not alone) and yet in their Admonition it is in flat termes, that the ordering of ministers doth at no hande appertaine to Bishops.

6. Lin. 28. They will haue the ministers at their owne pleasure to preache without licence. This is true, by your own confession, for you will haue no other licence, but your calling to the ministerie, which must bee (as you say) by the congregation. Here you shut out both the Princes licence and the Bishops.

7. Lin. 13. fol. 17. lin 6. pa. 1. Whatsoeuer it set downe in this article is manifestly affirmed in the Admonition, and your answere to it is friuolous, and nothing to the purpose. For in the firste parte of the Admonition, fol. 2. pag. 1. These be the wordes: In those dayes knowne by boyce, learning, and doctrine: now they must be discerned from other, by Popishe and Antichristian apparel, as cap, gowne, tippet, &c. And in the seconde part speaking of the apparell prescribed to ministers, they say on this sorte: There is no order in it, but confusion: no comlynesse, but deformitie: no obedience, but disobedience both agaynste God and the Prince. Are you not then ashamed to say, that this article, (they will haue the minister discerned from others by no kynde of apparell, and the apparell appoynted they terme Antichristian, and the apparell appoynted by the Prince, disobedience agaynst the Prince,) is falsifyed.

fol. 4. lin. 1. pag. 2. They will haue all Archebyshops, bishops, Archdeacons, &c. together with their offices, iurisdictions, Courts, and liuings cleane taken awaye, and with speede remoued. You say, that this is falsifyed in part, because there is lefte

out Lordes grace, Justice of peace, & Quorū. &c. Surely the article is truely collected in euery poynte, and playnly affirmed in the. 2. leafe of the firſt part of that Admonition. As for your gibing wordes that follow, they be but winde: I warrant you the confutation will abide the lighte, and the author will shewe his face, whiche you are ashamed to doe.

9 Lin. 9. The article is truly collected: Looke in the firſt part of that Admonition fol. 2. pag. 2. & fol. 3. And in the ſecond part of that Admo fol. 1. pag. 2. fol. 5. pag. 1.

17. Lin. 12. The collection is true: for their wordes be theſe: They ſimply as they receyued it from the Lord, we ſinfully mixed with mans inuentios & deuiles. And therefore you vtterly ſay, ỳ it is falſified.

19. Lin. 16. They will haue no godfathers nor godmothers, You ſay, that this article is also vtterly falſified: what meane you ſo to forget your ſelfe? Is it not thus written in the firſt part of the firſt Admonition, fol. 3. pag. 2. and as for baptiſme it was inough with them if they had water, and the partie to be baptiſed, fayth, & the miniſter to preach the worde and miniſter the ſacraments. Nowe we muſte haue ſurpleſſe deuiſed by Pope Adrian, Interrogatories miniſtred to the infant, godfathers & godmothers brought in by Higinus. &c. Nowe ſay you: Are not godfathers and godmothers here diſallowed? Wherefore be they elſe in this place recited? or why are they here aſcribed to Pope Higinus? Will you nowe allowe any thing in the Churche inuented by the Pope? In deede in the ſeconde edition of this firſte Admonition, theſe wordes godfathers & godmothers broughte in by Higinus, be clean left out, as I haue before noted. Wherefore either you haue not read the diuerſitie of their editions, or elſe you are very impudent.

22. Fol.

22. Fol. 8. in fine. I maruell why you say, that this collection is falsified? Looke, fol. vlt. pag. 2. of the first parte of the Admonition.

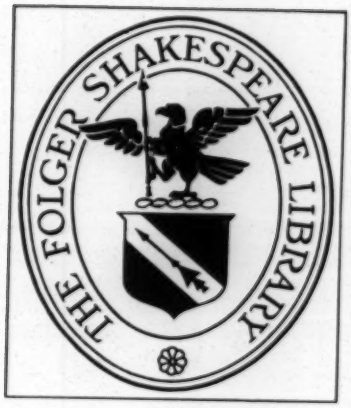
Out of the second treatise called A viewe of Popish abuses remaining.

Fol. 10. pag. 1. lin. 33. **Reading of seruice or homilies in the Churche is as euill as playing on a stage, and worse too.** You saye that this is falsified. Lorde God what meane you? In the seconde leafe of that booke these be their directe wordes, **Reading is not feeding, but it is as euill as playing vpon a stage, and worse too.** To the same effecte they speake diuers times, and so do the Authours of the seconde Admonition. Surely eyther they are ashamed of their doings, or else you haue not with diligence read their bookes.

Thus briefly to haue answered to your vniust accusation of falsly collecting certaine articles out of the Booke entituled An admonition. &c. shal be sufficient. Other articles which you say be gathered out of the same booke, and confesse to be true, I haue omitted, bycause they be sufficiently answered by me in the confutation: and your confirmation of them, is plaine and childishe.

I would wishe that suche as be wise men and in authoritie, would diligently consider that whyche you answere to the article, Fol. 14. (as you quote it) touching the gouernement of the Churche, and the authoritie of Princes and their lawes: and likewise that whiche is written concerning the same matters in the second Admonition: I will make them neyther better nor worse, but wish the magistrates, well to marke your iudgements & opinions in these matters, and to foresee the worst. The Lord blesse this realme of Englande with the continuance of his Gospel, long life of the Queenes maiestie, & peace both forreyne and domesticall. Amen.

¶ Imprinted at London
by Henry Bynneman, for
Humfrey Toy, dwelling in Paules
Church yard at the signe
of the Helmet.
Anno. 1573.

HH 218/4

STC
25428